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COMMUNICATIONS.

For the Western Recorder.

AMERICAN TRACT SOCIETY.—No. IV.

TRACTS FOR FOREIGN LANDS.

It was found by a select meeting of friends, convened in the city of New-York, Dec. 6, to consider the present state of this Society, that it had expended, since May 1, $8,011. 45, over and above the total receipts for that *period*, which sum had been raised from the banks, on notes of members of the Committee, as the only means of enabling the Society to meet its engagements, and proceed, without hindrance, in its benevolent labours. They also found that the Society was incurring, and must continually incur, a large expense for the destitutions of our own country, and that very extensive claims were immediately pressing on the Society for foreign countries, especially where American missionaries are labouring.

On a consideration of these and other facts presented, they unanimously resolved, "that it is exceedingly desirable that the christian community furnish a contribution of at least $10,000 for the general operations of the Society in our own country, and $10,000 for the supply of the destitute in foreign lands." And as the best pledge of their sincerity, $3,907 were subscribed at the meeting by twenty-seven individuals, of which $1,340 were for foreign countries. It is the design of this article to present some of the facts which thus claim the attention of the community to the foreign field.

A correspondence was recently opened by a special committee of the Society, with all the missionary institutions in our country, known to be engaged in promoting the spread of the gospel abroad, and information sought from other sources, from the results of which it appears, that in enlightening and evangelising the heathen, *the press* is a powerful and almost indispensable instrumentality; that by it divine truth may be conveyed where the missionary's voice cannot reach; and that the short and impressive *tract* arrests the attention of thousands, who would suffer a large volume to lie by them uuheeded. In accordance with these facts, it appears there are now *more than forty printing-presses* at missionary stations in pagan lands.

The *Moravian Brethren* gave the assurance, that as opportunity may offer, they will heartily embrace the co-operation of the Society in their labours among the heathen.

The Domestic and Foreign Missionary Society of the *Protestant Episcopal Church* applied for tracts for Liberia, and through the Rev. Messrs. Robertson and Hill, for an appropriation in money to aid their tract operations in Greece. This application, to the *grief* of the committee, they were *compelled, for want of means, to deny!* God grant that such a reproach upon the benevolence of American Christians may soon be wiped away.

The late lamented Mr. EVARTS presented, with his own hand, an estimate of the pecuniary aid annually needed for tract operations, at the several stations under the care of the American Board of Foreign Missions, as the result of an attentive and accurate examination of facts. From their station at Bombay, he estimated that 1,500,000 pages of tracts might be annually circulated, at an expense of about $1,500.

"Tracts," says a joint communication from the missionaries at this station, "are a useful auxiliary to all the missions in this part of India. They are permitted to wing their way over the Ghauts, to those parts of India which are inaccessible to missionaries, and are destined to be heralds of mercy to thousands, who will never hear the accents of redeeming love from the voice of the living preacher. They will be *read* and *heard*. We beg therefore to represent our case to the American Tract Society, and enquire if they could serve the interests of Christ's kingdom better than by making an appropriation to this specific object."

This application the Committee have had under consideration for several meetings, but have been constrained to postpone acting upon it, *for want of pecuniary means*.

At *Ceylon*, Mr. Evarts estimated that $1,000 annually might be usefully appropriated. A communication from this mission says, "*No method of doing good in Ceylon or India is so promising, with the same sacrifice as the distribution of tracts.* They are better adapted for general circulation than even the scriptures, among such a population as we find here, who read but little; and they feel not the sun, and sink not under the climate, as does the living missionary."

In the *Sandwich Islands*, it was estimated that $1,500 should be appropriated annually. "No tracts or books remain in the depository there; they are all distributed and read."

On the *Mediterranean*, Mr. Evarts estimated that $1,500 might be advantageously appropriated annually; sixty tracts having been already printed at Malta in modern Greek, forty in Italian, and twenty-one in Armeno-Turkish.

The Secretary of the *Paris Tract Society, France*, in a late communication, says—"We have distributed this year more than 430,000 tracts; and we ought to say with gratitude, that the facilities for their diffusion increase daily. We continually find new helpers, and believe we shall soon have some in every department of France, inhabited by *thirty-two millions* of souls, to whom, *were not our means so limited*, we should easily have an access. If our brethren of New-York were to come to our assistance, we might be able to cultivate another spot of that immense field which we have under our eyes." On this application, the Committee have been compelled to defer acting hitherto, for want of means.

Rev. Richard Knill, of *St. Petersburgh, Russia*, has recently made an appeal for funds, to assist in the publication of tracts. Of nearly 200,000 tracts, consisting of translations of English tracts, and selections from Russian authors, which had been printed under the direction of the Princess Mestchersky, and by her presented to Rev. Mr. Knill, he says the greater part are distributed, and some of them are gone to places thousands of miles distant. The three tracts of Rev. Legh Richmond, among others, were translated by the Princess into the Russian language, and of two of them not a copy is remaining on hand.

An appeal from the *Lower Saxony Tract Society, at Hamburg*, struggling with civil and ecclesiastical oppression, the committee have also, for want of means, been constrained thus far to disregard.

Among the millions of *China*, tract circulation has been commenced; and none but God knows how wide a field may be opened there for the labours of this Society. It is a fact of surprising interest, in the providence of God, that though different dialects are spoken, such was the structure of the Chinese language, (being a language of signs) that the *same books are read by all*.

In *South-America*, in the *West-India islands*, among the *aborigines of our own country*, and in *Canada*, are important openings.

But BURMAH, with a population equal to that of the United States, a large portion of whom can read, presents at this moment a field which in interest has perhaps no parallel on the face of the earth. Of this Rev. Dr. Judson, who has endured the gloom and damps of the dungeon, and buried the partner of his bosom amid his persevering labours, shall speak for himself.

In a letter dated *Rangoon, March* 4, 1831, he says—"I can spare time to write a few lines only, having a constant press of missionary work on hand: Add to which, that the weather is dreadfully oppressive at this season. Poor Boardman has just died under it, and Mrs. Wade is nearly dead. Brother Wade and I are now the only men in the mission, that can speak and write the language, and we have a population of above ten millions of perishing souls before us. The great annual festival is just past. During this festival, I have given away nearly 10,000 tracts, *giving to none but those who ask*. I presume there have been six thousand applicants at the house! Some come two or three months journey, from the borders of Siam and China—"Sir, we hear that there is an eternal hell. We are afraid of it. Do give us a writing, that will tell us how to escape it." Others come from the the frontiers of Cassay, a hundred miles north of Ava—"Sir, we have seen a writing that tells about an eternal God. Are you the man that gives away such writings? If so, pray give us one, for we want to know the truth before we die." Others come from the interior of the country, where the name of Jesus Christ is a little known—"Are you Jesus Christ's man? Give us a writing that tells about Jesus Christ." Brother Bennett works day and night at the press; but he is unable to supply us; for the call is great at Maulmein and Tavoy, as well as here; and his types are very poor, and he has no efficient help. The fact is, that we are very weak, and have to complain, that hitherto we have not been well supported from home."

It is not too much to estimate, that from $1,500 to $2,000, may be usefully appropriated annually in Burmah.

In view of all these fields, and in consideration of others, which, in the march of divine truth, will doubtless be continually opening, who can question that the sum of $10,000 will soon be needed by the American Tract Society for its foreign operations? The contribution of this sum for this object, it should be observed, will add nothing to the Society's means for the supply of our own country, as every dollar thus contributed will be sacredly appropriated to its destined end.—But how can the Society, with a treasury $8,000 deficient, proceed to occupy these inviting fields? Will not the friends of the Lord Jesus *send forward* their donations for this object as a voluntary offering?

We do not labour for this Society without some consolation, from the hope, that on a dying bed and in eternity, its conquests for Zion, under the blessing of God, shall be a source of peace and joy. How will that joy be increased by the appropriation of even $10,000, for the benighted heathen in different parts of this revolted world. What Christian will deny himself the pleasure of participating in such joy, and of the consciousness of having contributed something of his earthly substance for such an object? We wish that not merely the rich, but that *every father and every mother, and every son and every daughter*, in our land, may partake of that joy; and God forbid that the "*poor widow*," who can give but her "*two mites*," shall be excluded from the privilege. H.

Donations may be sent to WILLIAM A. HALLOCK, Corresponding Secretary American Tract Society, New-York.

For the Western Recorder.

PRAYER FOR THE HOLY SPIRIT.

MR. EDITOR—All who are real Christians profess to believe in the descent and the operations of the Holy Spirit; or, if you please, the outpouring of the Spirit. The gift of the Spirit God promises to bestow on such as turn at his reproof. "Turn ye at my reproof. Behold, I will pour out my Spirit unto you. I will make known my words unto you." It follows of course, that if any have not the Holy Spirit, they have gone astray, and do not turn even when God reproves them. It makes no difference who the persons are, whether ministers, elders, deacons, common professors, or non-professors. It makes no difference of what sect they are, whether Episcopalians, Methodists, Baptists, Presbyterians, Dutch Reformed, Moravians, Independents, or something else. It makes no difference who they are, whether high or low, rich or poor, bond or free, black or white, noble or ignoble. If they have not the Holy Spirit, they are entirely out of the way; and they do not turn, when God reproves them. Let all such, into whose hands this tract may fall, remember that they must turn, or do without God's Spirit; that they must turn, or be filled with their *own* devices; that they must turn, or be filled with their *own* ways; that they must turn, or be turned into hell!

We all profess to believe in the necessity of revivals; in the necessity of "the washing of regeneration, and renewing of the Holy Ghost." We all profess to believe in the propriety and necessity of praying for the Holy Spirit. We profess to believe in the necessity of the Holy Ghost, to teach, and guide, and sanctify, and justify, and save, such as have believed. We profess to believe that the descent of the Holy Spirit is necessary for the salvation of sinners; and we profess to believe in the propriety of praying that the Holy Ghost may come down to do all these things. But how do we pray?

It is written, "As many as are led by the Spirit of God, they are the sons of God;" and the command is, "Be filled with the Spirit." But how do we pray for the Spirit? Perhaps we sometimes pray (so far as words are concerned) that we may be *full* of the Holy Ghost and faith. But do we mean what we say? Do we believe what we say? Do we expect what we profess to ask? Do we consider the import of the words we use? Are we willing to be full, entirely full, of the Holy Ghost? And if we were "filled with the Spirit," would it not lead us to act very differently from what we now act?—Would it not lead us to do that which we are now more or less unwilling to perform? And if so, are we honest in asking to be filled with the Spirit?

God has declared his utmost readiness to give the Spirit to such as ask it. He says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Do we believe this? Do we act on the strength of this testimony? Do we believe that God is willing to give the Spirit? To fill us entirely full of it? And if we believe this, and ask with this expectation, why are we so barren? Why so destitute of the teaching, leading, sanctifying, and justifying influences of the Spirit?

If we believe all this, if we are barely sincere, or use mere common honesty, in asking for the Spirit, and if God be willing to give the Spirit, even to a perfect fulness, why are ministers so benighted, so bewildered? and why have they so little success? Why are the churches so barren? Why are not more sinners converted? Why is there not one constant flame of revival, or one constant stream of salvation flowing from above? The hand of the Lord is not shortened, that it cannot save; his ear has not become heavy, that he cannot hear; neither has his eye become dim, that it cannot see; nor has his heart grown cold or indifferent. He changes not. His love is as strong as ever; he desires the salvation of souls as much as ever; he sets as high a valuation on them as he ever did; and he has not forgotten the price he paid for their salvation—the sacrifice he made for their redemption. No; all this is as vivid in his mind as at the moment after the soul of Jesus was made "an offering for sin."

Why, then, is there so little of the Holy Ghost in us, upon us, and around us? Why are not these thousands of sinners, in our midst, converted? Do we ever think of praying that the *entire* fulness of the Holy Ghost may come down on us, on our families, our neighbours, our ministers, our churches and congregations, our country, and our world? Do we—do our ministers and churches, ever pray that the Father, Son, and Holy Ghost, may come into us, may come down on all around us, may fill us, may fill the world? And desiring this, *and all of it*, do we and they pray, "O Lord, I *beseech* thee send *now* prosperity?"

Possibly it will be deemed by some, presumption, boldness, blasphemy, to ask that the entire Godhead should come down, and live, and work in us, and amongst us: But why? Why call it presumption? What else did Paul mean, when he prayed that the Ephesians might "be filled with *all* the fulness of God?" See also John xiv, 23. Have we then not limited the Holy One? Have we not measured Omnipotence by ourselves? Have we not secretly felt that he is as selfish and indolent as we are? Has not our practice shown that we thought him "altogether such an one as" ourselves? And is not this, or something like it, the present evil, the blighting curse of the ministry, church, and world?

Now, sir, is it not high time for us to remove this evil, to amend our doings, and to pray for *all* the fulness of God? Why not? Why delay? Will any thing less than all his fulness meet our present wants, our future need, or the present and future wants of a world? Will any thing less than the perfect fulness of God meet the wants of this whole creation, subject to vanity, groaning altogether under the curse, travailing in pain, and needing to be delivered? No; nothing less will do. Then let every Christian, yes, every sinner, pray for all the fulness of God to come down. Let each pray, and believe when he prays, "Thy kingdom come, thy will be done on earth as it is in heaven."

PHILANTHROPIST.

From the Spirit of the Pilgrims.

THOUGHTS ON SOME OF THE DANGERS OF THE TIMES.

That the present is a season of peculiar interest to the church, every one at all acquainted with events now occurring around us must feel. We refer particularly to those revivals of religion which are pouring their blessings over the land, and preparing, as we trust, the church for her great and decisive conflict with the powers of darkness.—Since the days of the apostles, there has been no such copious and universal outpouring of the Spirit, no such evident and cheering precursors of millennial triumph. In this season of gracious visitation and refreshing from the presence of the Lord we rejoice, but not without trembling. The victory is not yet won. The church is receiving rich blessings; but dangers, great as her blessings are precious, thicken around her. There is an enemy aroused and maddened by her successes, who will hurl his poisoned arrows, and spread his secret snares, and concentrate the malice of a world at enmity with God, in order to paralise the efforts, and blast the prospects of the church. To be ignorant of his devices, or to disregard the tokens of impending danger, will but ensure defeat. At such a time, if we manifest some solicitude lest the reviving power and rising hopes of the church should make her insensible to danger, let it not be ascribed to our pusillanimity. When does the watchful pilot feel the deepest solicitude? Not when he is chiding the slumbering winds, and watching the lazy motion of his vessel upon a sea of glass; but when the waves are curling under the favouring breeze, and the ship, under a press of sail, is bounding toward its destined port. Then, a concealed rock is fatal.

We cannot now prosecute the general subject which we have started. Our object is to utter a word of caution in relation to *one* of the dangers to which the church is at this season peculiarly exposed, namely, the introduction into its bosom of apparent converts, who know little of the real claims, and nothing of the true spirit of the gospel. It would be remarkable, if we should wholly escape this evil. It attends all revivals of religion, and is enhanced by their frequency and power. When a divine agency is abroad in the land, waking up the souls of men in a thousand places at once, and the most pungent appeals are made to the conscience, and the whole power of a most efficient moral machinery is brought to bear upon the mind with incessant and prolonged activity, and the work of individual conversion is short, and multitudes are escaping with trembling haste from the wrath to come, and the tide of public sentiment is setting in strongly towards the kingdom of God, then is the time of the greatest danger; for many, awakened suddenly from their unprofitable dreaming, and pressed by convictions which they cannot remove, will rush into the visible church, without any radical change in their affections, or any definite and abiding purpose in regard to their future course. At such a time, it is hard for a man to know himself; and when *true* conversions are multiplied with such unprecedented rapidity, it is difficult for Christians to detect those which are false.

The consequences to the church of an increase of unconverted members, (not to speak of the fearful results to hypocrites and self-deceivers themselves), must be disastrous. Here is the source of those multiform heresies which spring up, and deform the gospel, and deprive it of its power. To the same cause must be ascribed the tardy and feeble movement of the church towards the completion of its great purpose, the conversion of the world. The cold indifference of professed friends often freezes its life-blood; and in times when union and efficient co-operation are indispensable, these are the men whose influence stands ever in the way of success. Encumbered by such hindrances, the church must move like a ship in the polar seas, surrounded by huge masses of ice; and unless the hand of the Almighty shall guide it out, or his breath melt the frozen mountains, the fragments of our bark will be scattered upon the waves. From the history of the New-England church we may derive an illustration and a warning; an illustration of the danger attending the introduction of unsanctified men to its affections and councils, and a warning to guard with holy and jealous caution the ark of our hopes.

To diminish as much as possible the danger to which we have adverted, it should be the object of every minister of Christ to spread out before the sinner, and to make him understand and feel, the real nature of those claims which the gospel urges, and the whole weight of those obligations which he assumes, when he resolves to be a Christian. In times of religious excitement, there is often but a partial developement of the subject concerning which the sinner is required, once for all, to decide. There is a way of representing religion so easy and so delightful, that it is very difficult for a sinner not to be a Christian; and there is sometimes a fear, lest by showing what may be considered the darker shades of the picture, some one who is almost persuaded, may be discouraged. There is moreover a tendency to dwell upon the glorious *results* of piety, for the purpose of urging an immdiate choice, while the practical duties which lead to those results are not brought into full and distinct view. We would not render religion harsh and repulsive. We would portray it in the brightest colours and most attractive forms. But at the same time, we would tell the sinner that the beauty of religion is the serene beauty of holiness; that the happiness of religion results from bearing the yoke and the burden of Christ; and that the glory of the Christian is the glory of a man who denies himself and overcomes the world. We would never show the crown but in connection with the cross, nor let hope appear except as the anchor of a tossed soul. In no other way can the increase of hollow professions, and the spread of a superficial religion, be prevented. While conversion is made to consist in a single mental operation, with reference to a complex subject which is but partially understood; while the way to heaven is made broader and more easy to a worldly mind than the way to hell; while the garland of victory is held out to allure the heart without pointing to the conflict of the battle field; what can we expect but that many will flock into the church without having the mark of Christ upon their foreheads, or the anointing of the Holy Ghost upon their hearts? Let then the preacher, while he tells the sinner nothing but the truth, tell the whole truth. Let him show the length and breadth and height and depth of those responsibilities which a man assumes when he makes a profession of religion; so that when he comes to see all that is involved in his decision, as sooner or later he must, he may not be disappointed, and be induced either to apostatise from the faith, or to attempt the concealment of his irreligion by a studied hypocrisy.

What then is really required of a sinner when he is urged to become a Christian?—Obviously, something more than a mere choice of heaven and eternal glory in preference to hell and eternal torments. Every man desires and chooses to go to heaven.—Who is insensible to the attractions of a city, the walls of which are jasper, and the pavement of pure gold? But the choice of the path that leads to heaven, the feelings and conduct with which eternal glory is indissolubly connected, is a very different thing. How often do we see men thus divided against themselves. Their imaginations travel up to heaven, while their hearts are rushing with fearful haste along the path that leads down to perdition. They make a simultaneous choice of the rewards of holiness and the ways of sin. They fix their eyes upon the glory that fadeth not away, while their feet stumble upon the dark mountains. Let then the sinner know that the choice of heaven is folly in the extreme, without the choice of the path which leads to it; and that he gains nothing by wishing for the prize placed before him in the gospel, unless he is willing to run the race by which that prize must be won.

Nor is it sufficient to have the conscience awakened and deeply impressed with a conviction of the excellence and importance of religion. This conviction the awakened sinner feels in common with many of the enemies of God in both worlds. Truth and conscience were framed by the same hand, and they harmoniously correspond, the one to the other. It is impossible for any man to hear the gospel faithfully preached, without feeling that it is true and excellent. Men may hate religion, but they feel that it is good. They may, like Satan, rebel against the light; but they know that it is light against which they are rebelling. Let the bible teach its sublime doctrines, blazing with the wisdom of God; let the law be spread before the mind in all its purity and power; let the gospel come, preaching peace by Jesus Christ; and in what part of Jehovah's dominions is the conscience that can regard the whole of this magnificent display as useless or injurious?

Now, under a plain and powerful exhibition of truth, a sinner, whose mind has for a long time been fixed upon wordly things, and whose conscience has slept merely because the truth has been kept away from it, may awake as from a dream, and feel a strange and unwonted approbation of religion. He hears God speak, and bows to the truth; he opens the bible, and is struck with the holiness which flashes forth from its consecrated pages; he enters the house of God and feels that it is good to be there; he reflects upon his life, and the immoveable conviction fastens upon him, that religion is the one thing needful. He never felt so before; is not this conversion? He begins to hope. Alas! he has mistaken the light of conscience for the influence of grace, and an intellectual approbation of religion, for the possession of its spirit. The delusion is fatal; for nothing is more certain than that this approbation of religion, this homage which conscience is compelled to pay to truth, may co-exist with a heart at enmity with God. How often have we seen a conscience and a heart thus working with all their strength in different directions; a conscience keenly alive to the purity and excellence of the law, and a heart that panted after forbidden gratifications. Such a divorce between conscience and the affections may perhaps be found in some who read these remarks. While they are awakened to see and "approve the things which are excellent," they may be fast bound in the chains of a degrading worldliness; and while they wonder and admire, they may also perish. Let the sinner be fully persuaded of this, that the affections must follow the decisions of conscience. What is the approbation of the intellect, without the quickening influence of love? Would you see a shining illustration of the union of heart and conscience, look at David. "Thy law is exceeding pure, therefore thy servant loveth it." "The judgments of the Lord are true and righteous altogether; more to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey comb." "O how I love thy law; it is my meditation all the day." These are the feelings of a sanctified heart; let the reader say whether they exist in his own. The question is of great importance. "With the heart man believeth unto righteousness." It is vain to bring your sacrifice of intellectual approbation to the altar of God, unless love be there to sanctify it, and present it as an acceptable offering to the Searcher of hearts.

Equally plain is it, that regard for religion must extend through all its parts, to every doctrine and to every precept. Many are ready to be Christians, while they contemplate religion as a grand and beautiful system at a distance, sufficiently great to render the impression general and vague. But when it comes near, and unfolds its real design, and urges one by one its unyielding claims, and brings all its doctrines before the mind; these very persons discover parts which they could wish were altered or removed; they would break the system into fragments, and select those portions of it which seem to be most favourable to their prevailing habits of thought and feeling. The young man who came to Christ to ask what he must do to be saved, was satisfied with the Saviour's first general answer to his question; but when he heard the command to part with his wealth, and follow a master who had not where to lay his head, he went away sorrowful. He could not submit to a precept which tore from him his idol. When he fixed his eye upon that part of religion which seemed consistent with his practice, he was pleased; but when he considered its high and exclusive claims, its disinterestedness, and its unbending spirituality, he rejected the whole; and though he might still profess to be a lover of religion, in all probability he died without having drank of its pure spirit. In a season of revival, it is not uncommon for Christians to dwell chiefly upon a few subjects, important indeed, but not constituting the whole of the gospel. The tendency of this is to convert sinners to a part of religion, and not to the whole. There are some things in the gospel which every one likes, as soon as he hears them. Select from the crowd of worldlings about you any one you please, and urge upon him some two or three of the most affecting subjects contained in the bible; speak to him of the indulgent Father of mankind bending from his throne to take his children to his bosom; show him the cross, not shrouded in sackcloth, but like another sun pouring the beams of love and mercy over a benighted world; read to him God's own magnificent descriptions of the New Jerusalem, with its gates of pearl, and its river of life; show him the society of just men made perfect, with their crowns of starry brightness, and their harps of gold; whisper in his ear those precious promises which wake up in the believer's soul hopes full of immortality; and it would be wonderful if he did not say at once that he would be a Christian; and you might rejoice in the belief that you had converted a sinner from the error of his ways, and had saved a soul from death. But when the first emotions have in some measure subsided, seek out this new convert, and explain to him in plain and simple language the whole gospel scheme of salvation, with its practical bearing upon human life; show him that God, while he loves men and desires their salvation, will by no means connive at sin, nor accept of a divided heart; show him that the cross can save only by crucifying the world unto him, and him unto the world; show him that no promise can be appropriated, until there is an entire conformity of life to the law of God, and that there is no heaven but for the pure in heart; show him the field of labour and of conflict, and tell him how much the Saviour expects him to do and suffer for his sake; and perhaps you will find that these hard sayings eclipse all the glories of the gospel, and throw a chilling influence upon the heart that seemed just ready to mount up to heaven.

We do not mean that a preacher should exclude those affecting views of truth to which we have adverted. This would be to wander to the other extreme. They are in the gospel; let them be brought forth and made to bear upon the heart; but let the whole gospel be preached. While we are careful to add nothing to the system, let nothing be taken from it. And let the sinner see that the gospel must be received and loved just as it is. Let him feel that duty and privilege, threatening and promise, conflict and victory, go together; and when he seems ready to subscribe with his own hand to be the Lord's, let him ask himself, Do I love every thing that Jesus teaches and requires? Is there no part of his gospel that I should be glad to alter or change? Is there no doctrine that I wish to hear explained in a milder form than that in which it appears in the bible? Is there no duty of self-denial from which I would gladly be excused? Do "I esteem his commandments concerning *all things* to be right, and hate every false way?" This is the feeling of the real Chris-

ian; and he would no sooner alter or remove one precept of the gospel, than he would blot out a sun from the system of the universe.

One further remark in relation to this subject, and I have done. The man who chooses religion, and professes to be a Christian, must follow up his choice by a life of practical godliness. Love, like faith, must prove its existence by holy deeds. If ye love me, said the Saviour, keep my commandments. If you have resolved to be a Christian, let the world see that your decision is a practical one. Religion is but another name for every thing in human character and conduct that is lovely and of good report. There are those whose devotion is chiefly expressed in words. Professions of attachment to the cause of Christ, they intend shall be received as the substance of things hoped for, and the evidence of things not seen. They have a high standard of feeling, but a low standard of practical obedience. Their affections gleam out occasionally upon the darkness of an indolent life, like the meteor, which may dazzle and astonish, but does not warm and invigorate. This will never do. Piety, without doubt, has its origin in the heart; but there is a fatal inconsistency in substituting mental operations, even love itself, for practical godliness. Religious affections were not designed to be like a volcanic fire, at one time shut up, and at another, poured out in streams that blight and consume; they were intended to be like the genial warmth of the spring, which thaws the frozen earth, and forces into vigorous life the plants which refresh and sustain mankind.

Let, then, the sinner remember, that religion hath its duties as well as its doctrines; that it demands the energy of benevolent exertion, as well as the confidence of faith; that it calls for real sacrifices, as well as for professions of attachment; that it holds forth a world lying in wickedness, and bids him go work in this vineyard, and do with his might what he there finds to be done. Let him not think to defraud his Maker and the world, by making religion a system of speculations and abstractions; let him not evade the debt of gratitude and obedience which he owes to the compassionate Saviour, who hath called him from darkness into light; let him not profess to receive the doctrines of the gospel, and deny in practice their legitimate influence, which is a holy life. And let him know that whatever be a man's object in professing religion, whether it be present peace or future glory, obedience to the commands of Christ is the only way to secure it. The path of duty is the path of comfort and hope, which shines brighter and brighter unto the perfect day. All other paths, though at first inviting, are ways of darkness and fear, leading down to the chambers of death.

Reader, what are you *doing* to furnish evidence to yourself and to the church that you are born again? Remember that the first question of the new-born soul is, "*Lord, what wilt thou have me to do?*" Its last triumphant exclamation is, "*I have fought a good fight, I have finished my course, I have kept the faith.*"

SPECIAL PRAYER.

A writer in the (Baptist) Christian Index, in answering objections to the practice of calling persons to come forward to be especially prayed for, in time of revival, very justly remarks:—"It is never considered extraneous, either to decency or religion, to require special prayer for persons labouring under disease, laid upon beds of affliction. It is not unusual for the case of such to be brought before a whole congregation, and the prayers of the church requested in their behalf. But shall persons affected with corporeal maladies engage the sympathies and prayers of Christians, whilst those under soul affliction are not to be particularised at the throne of grace? Shall the preservation of natural life be an object of greater importance than the security and peace of the soul? Shall persons under the apprehension of dying feel no hesitation in having their names held up to public notice, whilst those who feel the dread of eternal death must not be allowed the benefit of united and appropriate supplications in their behalf? Does the prayer of faith help to save the sick, and shall it not help to deliver the soul?

"To allege that there is no specific rule of scripture for the justification of the contested practice, is about as reasonable as it would be to urge that there is no such rule to authorise the custom of calling candidates for baptism before the church, to make a public declaration of their faith. We never think of calling in question the propriety of the latter, because no seperate precept of scripture commands it; why then should we dispute the propriety of the former?"

INTELLIGENCE.

From the Missionary Herald.

CEYLON.

Destruction of the Mission Premises at Manepy by Fire.—The mission, and Mr. and Mrs. Woodward, in particular, have strong claims on the sympathies of the christian community in this unexpected affliction.—The church, dwelling-house, study, school-house, all that made it practicable to occupy the station, have been swept away by the devouring element. The missionary, also, and his family, have been almost wholly stripped of clothing, furniture, and library.

Admission to the Church.—In a postscript to the general letter, dated April 23d, Mr. Winslow gives the following information:—"I have the pleasure of informing you, that of the candidates examined on the 31st ult. as mentioned in the letter, *thirty-four* were received to communion on Thursday the 21st inst. at Oodooville. There was a large and attentive audience.

Jan. 20, 1831.—Quarterly communion held at Tillipally. After the usual exercises, Nathaniel Niles and Charles A. Goodrich were publicly set apart as native preachers. In the afternoon Mr. Niles preached a sermon from Jer'h, i, 6, 7. The heathen appeared evidently to be alarmed, that the native converts begin to come out thus publicly and decidedly in favour of christianity.

29.—On perceiving that the native astronomers in this district have erred in their calculation of the eclipse of the moon, which is expected to happen on the 26th of the ensuing month, it has been thought expedient to publish at this time a tract on the subject of eclipses. The particular points to be presented are, 1. To expose the fallacy of the argument urged by many in support of the Hindoo mythology, arising from the ability of the native astronomers to foretel eclipses. 2. To point out the errors which we have noticed in their calculations within the period of three years, having particular reference to the eclipse. 3. To awaken the attention of the people to the prevailing absurd theory of eclipses, which is taught in their most sacred books and interwoven with the whole system of Hindoo mythology.

Feb. 24.—The tract on eclipses, which we are now distributing in different parts of the district, is, it appears, awakening the attention of many, not only to the points on which it treats, but to the bearings of the subject upon their religious belief and practice.

25.—For several evenings past, have held meetings with candidates for admission to the church, from the several classes respectively. The whole number of candidates at present is twenty-five. Many others are desirous of joining, but it is thought expedient that they be longer on trial.

March 1.—Several learned men around us appear to be much chafed in their minds, in consequence of what has been published on the subject of eclipses. It is quite amusing to hear to what shifts they are driven to conceal their errors. A number of Brahmins, some of them from other parishes, have held a council in the neighbourhood on the subject.

[Sir Richard Ottely says, that the Tamul superstition is so connected with the popular errors on astronomy, that an exposure of these errors must necessarily weaken the confidence of the people in the truth of their religion.]

ARKANSAS CHEROKEES.

Extracts from a letter of Dr. Palmer, dated August 25, 1831:—

Temperance—Religious Attention among the People.—Our Temperance Society is making gradual, and I trust, sure progress. The opposition is not very formidable. The Female Society for the promotion of temperance and other virtues is in a flourishing condition. The members are doing very commendably in procuring means to purchase a library. This Society operates in many ways for good.

In my former communications, it will be remembered that I noticed a wakeful attention among our people to the preached gospel. I can now state with thankfulness to God, that this good appearance has been followed by a very interesting revival of religion. The revival seems to have commenced with the first meeting of the Temperance Society; at least the first instance of deep conviction occurred then. The individual was a connection in the family of David and Catharine Brown. When he came forward in presence of the congregation, to subscribe to the constitution of the Society, it was noticed that he appeared affected, looked pale, and even trembled; and though a good penman in the Cherokee characters, another person was obliged to enter his name on the list. He remarked something like this:—"You all know my weakness, and my former habit. I now renounce this habit. I want you all to help me. I hope you will never again see me lying drunk." He states that his publicly and solemnly renouncing this one sin impressed his mind deeply with all his sins, and the unspeakable importance of renouncing them all. Some months afterward he obtained a sense of his acceptance with God through Jesus Christ our Lord, and has lately made a profession of his faith. He is a man of character and influence, and has acted as judge in this district for some months past, and is now appointed one of the counsellors of the nation. He is very helpful in our prayer meetings, and often affecting in his exhortations.

The revival in our neighbourhood became manifest at the opening of the spring. Every week new cases of conviction occurred, and new cases of deliverance from the bondage of sin. The revival is peculiarly interesting to our feelings and hopes, as nearly all the converts are from the first classes of society around us, leading men, heads of families, and young men of promising talents. By an arrangement made by brethren Washburn, Vail and Montgomery, last spring, a three days' meeting was appointed in our neighbourhood, to commence on the 15th of July.

The meeting commenced on Friday, and it was soon discovered that the power of the Spirit was in our midst, by the intense and solemn attention to the preaching of the word. On the Sabbath we had such a display of the presence of the Spirit, as I never expected to see on earth. It seemed to me there was one continued overwhelming stream of light from heaven poured down upon the congregation all day. Before the administration of the Lord's supper, five Cherokee persons, four men and one woman, having been previously examined and propounded, were received into the church, all of whom are heads of families, and of respectable standing in the nation. In the evening the anxious were invited to come forward to the front seats, that special prayer might be offered for them, and that they might receive suitable instruction.—The front seats were immediately occupied by near forty persons, of all classes, from the old tottering grey headed Indian, down to the children of our schools, and for a time we were all drowned in tears, while we gave way to the sobs and deep heart-groans of the convicted and penitent. Here among others were seen a number of prodigal sons, who had strayed far away from their father's house into this strange land, and wasted their substance in riotous living, now come to themselves, and sitting in their right mind at the feet of Jesus. Here too were seen, in this company of mourners, a number of the bravest warriors of former times, embracing each other, and for some time too deeply affected to give utterance to their feelings. The scene was overwhelming; yet there was no confusion. All wept, and some wept aloud, but no wild shrieks, nor signs of voluntary delirium, or mental derangement. On Monday morning the meeting was closed, and all seemed to leave the consecrated spot with deep reluctance.

Since the meeting the revival has continued and been increasing, and numbers give most satisfactory evidence of having been changed. We hope the revival will be extended through the nation.

The Ship's Letter-Bag.—Extract from a letter written during a passage to Liverpool:—

"I have treasured up an incident, which occurred the third day out, awaiting a convenient opportunity to record it, the moral of which is very pretty. And as I enjoyed it much myself, I have thought it might possibly awaken a like sympathy in others. To introduce it in its own proper form, I may perhaps be excused for opening the ponderous letter-bag of the ship, and turning upon the floor of the round-house (our post-office) a cart load of packages, and some bushels of letters, and set the captain to sorting them for delivery at Liverpool. By and by a letter turns up, the seal of which, impressed in wax, reads thus:—"*Mizpah. Gen.* xxxi, 49." "This is for you to expound," said the captain, turning pleasantly to me. Not being able on the instant to recite the passage without book, by which I suppose I lost some credit, I ran below, and returning with the bible open at the place, read—"*Mizpah: The* Lord *watch between me and thee, when we are absent one from another.*" "Beautiful!" said one. "Beautiful!" responded another. "A gem! a gem!" exclaimed a third. "A gem! a gem!" in chorus all responded. And surely the brightest, most precious gem of all was to find in such a place and in such a circle such a prompt and full-souled expression of sympathy on the announcement of this sentiment of religion and christian piety. There were indeed powerful tendencies to such sympathy, in the circumstances of us all. For who present, whether going *to* or *from* his home, did not feel himself separate from those he loved, and loved most dear? And who, with a wide and fitful ocean before him, tossing on its heaving waves, would not feel his dependence, and looking back or forward to home and friends, lift up his aspirations to that high Providence, who sits enthroned in heaven, and rules the land and sea, and breathe to Him the sweet and holy prayer;—"The Lord watch between me and *mine*, while we are absent one from another?"—*N. Y. Obs.*

New Church.—A new church has just been organised in this city, by the name of the fifth presbyterian church, and the Rev. Alfred Welton, of Poughkeepsie, is elected pastor. Their meetings, for the present, are to be held in one of the rooms lately occupied for the museum, in the old city-hall. We understand it is the intention of the society to erect, next year, a house for public worship at the corner of Green and Hamilton streets.—*Albany D. Adv.*

REVIVALS.

Albany and Troy.—The religious aspect of things in these cities, we understand, is still improving. Great solemnity now prevails in Mr. Beman's congregation. Since the protracted meeting, there are many inquirers and frequent cases of conversion. Many of the baptist society, with their pastor in that place, participated in the exercises of the late meeting, and are now sharing in the blessing. A spirit of solemnity begins to prevail in a wider circle, and who can tell what mercies may yet be in store for these and other churches in that city. In Albany the protracted season of worship in Mr. Kirk's congregation had not drawn to a close when our correspondent's letter was dated; and though the meetings had been continued more than a week, they were kept up with increasing interest. They were more and more crowded and solemn. The power of the Lord was manifest. Large numbers were seen on the anxious seats, and many, it was believed, had turned to the Lord. Individuals attended more or less from several of the other churches; and the latter in their turn, it is expected, will hold similar meetings. May they be attended with the same blessed results, till the frost of two hundred winters, which still reigns in many portions of that city, shall be wholly broken up!

Vermont.—The editor of the Vermont Chronicle, after recounting the temporal blessings which commanded public gratitude, at the thanksgiving festival, adds the following:—

"But what are these, compared with the spiritual blessings that have been poured out upon us! While the literal field has been watered, and warmed, and illuminated, by the rain and sun of the material sky, the spiritual field much more by the dews and rains of the immaterial heaven; the Sun of righteousness has shone with a reviving warmth, and with a splendour unknown before; and the Holy Ghost has distilled showers in unwonted measures. The Convention reported in September, one hundred revivals, and five thousand and five hundred conversions, within our state. And the same influences continue to bless us; new revivals are reported, and hundreds of conversions. O, with what feelings will this band of regenerated sinners come to this festival! Let them, while they indulge in grateful recollections, and record the tender mercies of the Lord, renew their vows, and confirm their decisions to be his."

Worcester, Vermont.—The revival in this place continues powerfully. In several sections of the town, almost the entire population are rejoicing in God. The choir of singers have shared largely in the work; all but one indulge hope of having passed from death unto life. A very interesting circumstance is related in the Vermont Chronicle:—

"At the close of the protracted meeting, on the third day, it was proposed to continue the meeting another day. One difficulty appeared in the way of its continuance. A gentleman in the neighbourhood of the meeting had already deferred the raising of a very heavy saw-mill, that would require the men in the town. It was agreed that the raising should be attended to, and the meeting continued. The men collected in the morning for the raising, and commenced by solemn prayer to almighty God, for his protection and strength. No rum, no brandy, nor any kind of exhilirating drink, was permitted on this occasion. It is said that one or more, who had been very wicked and profane, were convicted by the Holy Ghost, and have since professed to have given their hearts to Christ; and that such was the solemnity of the occasion, that it appeared more like the solemnities of the Sabbath than the raising of a building. Let others go and do like them."

West-Moriah, N. Y.—The Evangelist gives an interesting account of the work of God in West-Moriah, Essex county. The scene of those divine operations included a neighbourhood of little rising of forty families, extending in almost a continued range along the Schroon river, nearly thirteen miles in length. Barrenness and death had long prevailed, till at length two female prayer meetings were commenced, three or four sisters attending each. At length, a protracted meeting was appointed—the baptist and presbyterian churches uniting together—the last of September, in a school house, 26 by 24, the most commodious building that could be procured. Every sectarian feeling was buried, and the only anxiety seemed to be, that God would revive his work.

The Holy Ghost was there. All ages and descriptions of sinners, from the tender youth to the hoary head of seventy, were brought into the glorious gospel light; and it has been since ascertained, that not less than *one hundred*, out of a population not exceeding one hundred and fifty, who were regarded as impenitent at the commencement of the meeting, were numbered as converts to redeeming grace.

The account is given by the Rev. R. Willoughby, who, with Rev. Elder Dwyer, conducted the meeting.

Westfield Academy, Mass.—The Boston Recorder gives an account of a revival in this seminary. *Forty-five* members of the seminary give evidence of having passed foom death unto life. The number of conversions in the town is somewhat greater than in the academy.

The editor of the Religious Intelligencer says—"We heard it stated the other day, from the pulpit, that according to a late estimate, by one who has had the best means of information, it was supposed, that since the commencement of the present year, revivals of religion had prevailed in about two thousand different places in the United States; and that probably one hundred thousand were indulging the hope that they have been called out of nature's darkness, into God's marvellous light; and that during this year, between three and four hundred young men in our seminaries of learning, were among the number."

WESTERN RECORDER.

UTICA: DECEMBER 20, 1831.

Attention!—Hear the voice of "a hundred and seventy millions!"

"The Roman catholic faith is the faith of nearly *One Hundred and Seventy Millions* of the present generation. This immense multitude is composed of "*all nations, and tribes, and people, and tongues.*" They are dissimilar in their manners and habits; they are often influenced by opposite and conflicting interests; but, on the subject of their faith, their union resembles the harmony of the heavenly bodies, whose light is not the less, though clouds and vapours sometimes interpose to obscure the vision of mortals. To every unprejudiced mind, it must appear inconsistent, to reject the united testimony of so many millions, to favour the opinions of a comparative few, who differ as widely from each other as they do from the great body from whom they have seceded."

Wonderful indeed! What presumptuous mortal will dare to oppose the faith of "*a hundred and seventy millions!*" Who that has any sense of the dignity, the independence, of a reasonable mind, but must acknowledge the power of the argument, and relinquish all pretensions to think and decide for himself!

Here is displayed the genius of the catholic faith. The article appears in the first number of the *Catholic Telegraph*, published at Cincinnati, Ohio, and is designed to set forth the strong arguments in favour of papal power. What a wonder it is, that our Lord and his apostles were not swayed by this powerful reasoning—(perhaps, however, it is only a modern discovery)—when, in opposition to the faith of God's chosen people, they set up "the kingdom of heaven!" How weak and presumptuous was the conduct of Daniel and Elijah, of Lot and of Noah, indeed of the whole army of saints and martyrs, since man was shut out from the gates of paradise! Have the Catholics yet to learn that this world is under the dominion of the prince of darkness; and that the army of the faithful has ever been a feeble band, encountering the hosts of the wicked, not by the force of numbers, or of human might, but by the power of truth, and the arm of their great Deliverer?

We had supposed that a residence in this land of light and liberty, were sufficient to obliterate from the most prejudiced mind, sentiments so weak and contemptible. It will do under the reign of despotism; it will do in countries of papal ignorance and superstition; but here, where the blessings of freedom and intelligence are seen and felt, men will not endure the shackles of moral slavery.

Did we deem it a matter for grave controversy, we would go into an examination of the moral, political and religious condition of catholic, compared with protestant countries. But it is unnecessary. We merely wish to call the attention of our readers to the *identity* of the catholic faith. According to their own account, it is the same now, and governed by the same "*infallible*" principles, that it was in the days of persecution, when "those who kept the faith so pure of old," were made a bloody sacrifice to her sorceries.

"Their moans
The vales redoubled to the hills, and they
To heaven."

And while the earth was made drunken with their blood, and mothers with infants rolled down the Alpine rocks, the papal power was but acting out the principles which it now avows. If our citizens awake not to the impending danger, we shall find ere long rolled back upon us "the reign of chaos and old night," and all that is fair and beautiful in this American paradise destroyed by the desolating breath of intolerance.

Towards Catholics, as individuals and as men, we harbour not an unkind feeling. We regret the necessity of engaging in the combat against them. But when heresies are afloat, destructive to all that is good, backed up by the wealth and power of "*a hundred and seventy millions,*" our very ideas of tolerance and freedom require us to use all fair and honourable means to save our country from their desolating influence.

It is apprehended by many, that since the state of the world is so changed; since knowledge has made such progress; the catholic power can never regain its former ascendency.—But do we not know the ingenuity of this "mother of abominations?" It does not follow that precisely the same means will be employed, as were successful in former ages. The circulation of the bible, for example, cannot be suppressed. Knowledge cannot be obliterated from the human mind. But these means failing, others will be employed better adapted to the condition of the world. Her designs indeed are doubted by some, but those doubts afford her security. We cannot be ignorant of her increasing numbers and power at the west. We know her wealth at home, and with what untiring perseverance she will compass sea and land to make proselytes. Looking at the western states; counting her population there; beholding her institutions of science; reading the official reports of her increasing influence; witnessing the mild and artful deportment of her priests, their numbers and their learning; knowing the pecuniary aid received from Rome, the fruits of pardons and indulgences; with all these facts before us, we cannot indulge a doubt, that her ultimate aim is, by gaining a majority at the west, at no remote period to govern the Union. But be it remembered by all who love the gates of Zion, that "THE BEAST WITH SEVEN HEADS AND TEN HORNS" still lives, and wants only power to make war upon the saints. We are called upon to make a united effort at resistance; to wake up our slumbering energies; and by disseminating wide the gospel of Christ, and planting it deep, to save this and coming generations from the seductive and soul destroying influences of this "man of sin."

The Sabbath Cause.—What ought to be done by the churches, to put away from among their own members, the sin of sabbath-breaking? All the efforts that have hitherto been made to prevent the *general* profanation of the Sabbath, appear to have fallen far short of the desired result. Petitions to Congress and to State Legislatures have been made and rejected.—Six-day lines of boats and stages have been tried and abandoned. Public addresses, and discussions, and resolves, have had their day, and gone by, with the excitement that occasioned them. These things have had, to some extent, a desirable influence; and we would by no means undervalue them. We should rejoice to see them continued, so far as may be done on christian principles. Yet the evil, by such means alone, will never be eradicated. The churches must act upon the subject. They must begin at home the work of purification; and here they will find enough to do. The professed people of God are the "light of the world." Their example must be made to shine upon the surrounding darkness. They are "epistles" of heavenly origin, "seen and read of all men." The reading of these epistles must be rendered correct and uniform. If the light which is in the church of God be darkness on this subject, *how great* is that darkness! If the language of her example be doubtful, ambiguous, or contradictory, what must we suppose the influence of that language will be upon the world!

We are aware that churches have not altogether neglected this subject. Many cases of discipline have occurred, both of a public and private character. Yet have not these, for the most part, been isolated cases—cases selected from the mass of offences that were continually occurring with impunity? Have the churches any where, we should be glad to know, exhibited a solitary example of *genuine* and *entire* purification? Have the members of any one church been brought together on this subject, for the purpose of mutual instruction, prayer, investigation, exhortation, confession, and amendment? Has the examination been critical & minute, and been made to comprehend every thing which is required in the fourth commandment? Have the claims of the Sabbath been adequately acknowledged on any such occasion? Have the confessions been specific, minute, and humble? and has the covenant been then renewed, in a solemn manner, in the presence of the heart-searching God?

Such a work of internal cleansing, we fully believe, is now called for in the great body of the churches. Their example must be purified; their sense of accountability quickened; their loose notions done away; and above all, the ten thousand offences against the sanctity of the Sabbath, which occur publicly, and in private, must be put away by heart-felt confession, accompanied with prayer and solemn promises of future amendment. This, at least, is *our* view of the subject. Others may think differently: But we confess we have little hope that the Sabbath will ever be redeemed from general profanation, till the churches thus undertake in earnest, the work of reform.

"*Dangers of the Times.*"—We commend this article to the attentive perusal of all our readers. Some things in it we might have expressed differently; but motes on the sun are scarcely deserving notice.

We cannot agree with the writer, in considering revivals as "*times of the greatest danger.*" They are often, we admit, but never legitimately or necessarily so. Where God is at work in reality; where the word is faithfully preached; self-delusion is rendered proportionably difficult. Sinners can hardly mistake their own characters, where the law and character of God are clearly exhibited. Where the true light shines, darknesss is dissipated.

The danger is not of delusion, under the proper use of proper means. This would imply an imperfection in the dispensation of grace. God's means for converting sinners are adapted to the human mind, with a propriety as exact and philosophical as the law of gravitation, which holds the universe together. We do not say that they are as invariable or certain in their results.—The laws of matter are different from those of mind; and the principles of the former, applied strictly to the latter, would involve the destruction of its moral freedom.

But we do say, that the use of the means of God's appointment; the proper use of them, to ever so great an extent; the outpouring of the Holy Spirit, to ever so great a degree; so far from tending to dangerous results, are the safest times for the church to exist in; the times most fatal to error, and most destructive to Satan's delusions.

As much reason have we to expect blighting influences from the showers which descend to fertilise the earth, as from those outpourings of the Spirit, which "make glad the city of our God."

Perhaps, however, the writer intended to express his fears, not of revivals so much as of *revival men.* Here, we confess, the danger is great. The ignorance of good men often leads them to extravagances: tempests of their own blowing are mistaken for the gales of heaven; and losing sight of the Star of Bethlehem, some glittering meteor is mistaken for its light, and allures deluded mortals to anchorage in the port of Satan.

In the present imperfect state of human nature, we must suffer this evil, to some extent. Weak instruments are chosen in the work of salvation, "that the excellency of the power may be of God, and not of man." There is a difference, however, between a *weak* instrument and a *bad* one; between one who is able to do little himself, but does his best endeavours, with humble dependence on God; and one who, ignorant and self-confident, rushes forward, with zeal untempered by wisdom, or unenlightened by knowledge. Such, if not "*wolves in sheep's clothing,*" are at least "strangers," and not "shepherds." Whoever is led by them, they will all "fall into the ditch" together.

In a dead calm, little danger is apprehended of shipwreck in any circumstances. The vessel may be left to the care of common landsmen. But when brisk and prosperous gales are wafting us swiftly towards our destined port, then is required a man at helm of experience and knowledge, one acquainted with the ocean, the coast, and the laws of navigation. Directed by such a pilot, breezes are even less dangerous than calms. The vessel rides triumphantly over tempestuous seas, while every heart rejoices in security.

So also in revivals of religion. A man at the helm, acquainted with the laws and the depravity of the human mind, with the law and character of God—a man of firmness and judgment, and deeply imbued with the spirit of the gospel—will conduct sinners safely to the harbour of everlasting peace. The means of grace, in his hands, will produce their legitimate influence, and a revival of religion afford no more ground of danger to his people, than prosperous gales do of shipwreck to mari ners.

Baptism.—We observe that several presbyterian papers, in different parts of the country, are engaged in the discussion of this subject. It has been heretofore too much neglected by our brethren, while the Baptists, holding it so prominent an item of their faith, make it a principal topic of their discussions. Such being the case, it is not surprising that they consider the victory as clearly theirs. It is rather surprising that the opposite sentiments prevail so extensively. We believe that nothing is wanting but free and full discussion of the subject, to show the fallacy of the baptist reasoning. For ourselves, we must confess, that the more we reflect on the subject, the more important does it appear; not so much in relation to the *mode* of baptism, or the subjects of it, as to the influence of their sentiments on the general character. Excluding so vast a majority of the christian church from their communion, they naturally adopt exclusive principles on other subjects. The tendency of human nature to *unity* and *consistency* of conduct; the tendency of all our habits and sentiments to be influenced by our leading principles, is felt most unhappily by our baptist brethren. It is on this account that we regard the prevalence of baptist principles (*we* mean of course their distinguishing ones) as unfavourable to the *truly liberal* and benevolent character of the gospel. As we recollect hearing Dr. Fishback, an eminent preacher of this denomination, say, at Cincinnati, some years since, "A Baptist will be [we would rather say *inclines* to be] a Baptist, and nothing else."

Hamilton College.—At a meeting held at the court-house in this village, the 8th inst. *Joseph Kirkland*, Esq. in the chair, and *T. H. Hubbard*, Esq. and Mr. *H. Butler*, secretaries; the claims of Hamilton college were presented before the meeting; the decline of its pecuniary resources, and the embarrassment which it suffers for want of funds:—

Whereupon, on motion of *Henry Seymour*, Esq. it was resolved, "That Hamilton College, heretofore the hope and pride of this central portion of the state, is entitled to the patronage and support of this community."

Other resolutions were adopted, taking measures towards raising funds for the object, and also "to use our efforts to procure in this town the subscription of a sufficient sum to establish a professorship."

A committee of twenty-five were appointed in relation to this object of public beneficence.

Foreign Emigrants.—The moral condition of this class of our population has never yet been a subject of special attention by the christian public. We rejoice in the prospect of something being done for their temporal and spiritual improvement. Not less than 70 to 100,000 have arrived on the shores of our continent the past season; and when we consider their moral condition, their poverty, and ignorance of the country, the object swells to a magnitude commanding our most energetic exertions. We

must first help them to a fair start in the country; give them the band of fraternal regard; and thus, by securing their confidence in temporal affairs, we can gain access to them with the more important concerns of religion. A Society, we understand, is projected in the city of New-York, and will probably soon be organised, having these objects in view.

Mackinaw.—We have received an interesting letter from a member of the mission family at Mackinaw. A spirit of inquiry seems to pervade the natives of the wilderness; and the number who have applied for instruction the last summer, exceeds by three times the number for any previous season. Extracts in our next.

The *Youth's Miscellany*, a half-sheet periodical, issued monthly by Messrs. *Bennet & Bright*, of this village, has just closed its second volume. The patronage, it is stated, is insufficient to meet the expenses of publication; but if the efforts made to increase its subscription list are successful by the 5th of January, it will be continued another year. We hope this little work may be supported. Twenty-five cents a year is all that is charged; and though coming from a *baptist* establishment, we can assure our readers that it is fit for *presbyterian* children.

Erratum.—In the musical article contained in the last number, at the eleventh line of the seventh paragraph, for *victor*, read *critic*. This correction is essential to the meaning intended.

For the Western Recorder.

At a meeting of the medical gentlemen of the village of Utica, to testify their respect for the late Alexander Coventry, M. D. deceased, the following preamble and resolutions were adopted:—

Whereas the recent death of our respected friend and fellow citizen, Alexander Coventry, M. D. is a loss to this community, to the medical profession, and above all to his bereaved family, most deeply to be deplored: And whereas the deceased, during his long residence among us, was justly entitled to the confidence and esteem of his fellow citizens, and of the profession of which he had long been a distinguished member:—Therefore,

Resolved, That we cherish a profound veneration for his memory, his talents, and his learning; and in testimony of which we will, in accordance with the usual custom, wear crape on the left arm thirty days.

Resolved, That we deeply sympathise with our fellow citizens, and with the relatives of our departed friend; and that a copy of the proceedings of this meeting be signed by the Chairman and Secretary, and forwarded to the family of the deceased. J. M'CALL, *Ch'n.*

J. P. Batchelder, *Sec'y.*

POLITICAL.

CONGRESS.

In the Senate, on Wednesday the 7th instant, the Vice-President not having arrived, the standing committees were appointed by Gen. Smith, President *pro tem.* of that body.

On Thursday, no business of importance was transacted; and both houses adjourned till Monday.

Treasury Report.—The annual report of the Secretary of the Treasury was communicated to Congress on the 7th inst. This document is of great length, and we can only present its leading features.

Receipts and Expenditures.

The balance in the treasury on the 1st January, 1830, was	$5,755,704 79
The receipts into the treasury, from all sources, during the year 1830, were	24,844,116 51
	$30,599,821 30
The expenditures for the same year, including $11,354,748 42, on account of the public debt, were	24,585,281 55
Balance in the treasury, Jan. 1, 1831,	$6,014,539 75
The receipts into the treasury, during the three past quarters of the present year, are estimated at	20,653,677 69
The receipts for the 4th quarter, are estimated at	7,346,735 18
Total estimated receipts,	$28,000,412 87
Which, with the balance in the treasury on the 1st of January, will amount to	34,014,952 62
The expenditures for the present year, including $16,189,289 67, on account of the public debt, are estimated at	30,967,201 25
Leaving in the treasury, on the 1st January, 1832, an estimated balance of	$3,047,751 37

Public Debt.

The entire public debt, on the 1st of January, 1832, will amount to	$24,422,285 18
The payment of principal out of the surplus revenue of 1832, is estimated at	14,019,548 21
Leaving the amount of debt on the 1st of January, 1833,	$10,302,686 97
The government, however, can apply towards the payment of the debt, the shares in the bank of the United States, amounting at par, to $7,000,000, but which are now worth	8,000,000 00
In that event, the amount of the debt, on the 1st January, 1833, will be but	$2,302,686 97

This sum may be supplied from the public revenue, during the months of January and February, 1833; so that the government has the means, if properly employed, of reimbursing the whole of the public debt, on or before the 1st of March, 1833.

United States Bank.

On this subject we have not room for the Secretary's remarks at length. The following are extracts:—

"The important charge confided to the treasury department, and on which the operations of the government essentially depend, in the improvement and management of the revenue, and the support of public credit, and of transferring the public funds to all parts of the United States, imperiously requires from the government all the facilities which it may constitutionally provide for those objects, and especially for regulating and preserving a sound currency.

"The first Secretary of the Treasury, in his memorable reports of January and December, 1790, recommended a national bank, as "an institution of primary importance to the finances, and of the greatest utility in the operations connected with the support of public credit;" and various communications since made to Congress, show that the same views were entertained of their duties by others, who have succeeded him in the department.

"As early as May, 1781, the Congress of the United States, convened under the articles of confederation, approved the plan of a national bank, submitted to their consideration by Mr. Morris, then superintendent of the finances; and, on the 31st December, of the same year, "from a conviction of the support which the finances of the United States would receive from the establishment of a national bank," passed an ordinance incorporating such an institution, under the name and style of "the President, Directors, and Company of the Bank of North-America." The aid afforded by that institution was acknowledged to have been of essential consequence during the remaining period of the war, and its utility subsequent to the peace of little less importance.

"The authority of the present government to create an institution for the same purpose, cannot be less clear. It has, moreover, the sanction of the executive, legislative and judicial authorities, and of a majority of the people of the United States, from the organisation of the government, to the present time. If public opinion cannot be considered the infallible expounder, it is among the soundest commentators of the constitution. It is undoubtedly the wisest guide, and only effective check, to those to whom the administration of the constitution is confided; and it is believed, that, in free and enlightened states, the harmony, not less than the welfare of the community, is best promoted by receiving as settled, those great questions of public policy in which the constitutional authorities have long concurred, and in which they have been sustained by the unequivocal expression of the will of the people.

"The indispensable necessity of such an institution, for the fiscal operations of government, in all its departments; for the regulation and preservation of a sound currency; for the aid of commercial transactions generally, and even for the safety and utility of the local banks, is not doubted, and as is believed, has been shown in the past experience of the government, and in the general accommodation and operations of the present bank.

"The present institution may, indeed, be considered as peculiarly the offspring of that necessity; springing from the inconveniences which followed the first loss of the bank of the United States, and the evils and distresses incident to the excessive, and, in some instances, fraudulent issues of the local banks during the war.

"These considerations, the experience of the department in the trying periods of its history, and the convictions of his own judgment, concurring with those of the eminent men who have preceded the undersigned in its administration, induce him to recommend the expediency of rechartering the present bank, at the proper time, and with such modifications, as, without impairing its usefulness to the government and community, may be calculated to recommend it to the approbation of the Executive, and what is vitally important, to the confidence of the people."

Revision of the Tariff.

"The revision and alteration in the existing duties, which will be called for by this state of things, cannot too early engage the attention of Congress. The information requisite to the establishment of a scale of duties upon a permanent and satisfactory basis, will require time; and a system in which so many important interests are involved, will be better subserved by prospective legislation than by sudden changes.

"The revenue derived from the present duties cannot be safely dispensed with before the period assigned for the extinguishment of the public debt; but such revised system as Congress may, in its wisdom, previously provide, may with entire propriety be authorised to take effect from and after the 3d of March, 1833.

"Independently of the charge for the public debt, the revenue for the expenditures of the government, as at present authorised, need not, it is estimated, exceed annually the sum of $13,500,000.

"It is believed, however, that there are other objects of expenditure of obvious expediency, if not of indispensable necessity, which it may be supposed, have been postponed by the higher obligation of paying the public debt. The present occasion is deemed propitious to provide for those objects, in a manner to advance the glory and prosperity of the country without inconvenience to the people."

The Secretary proceeds to recommend appropriations for augmenting the naval and military resources, extending the armories, arming the militia, removing obstructions from the western waters, making surveys of the coast, &c.; also, for the improvement and extension of the public property and offices at the seat of government; for the increase of the salaries of the public ministers abroad, and "further provision for the officers and soldiers of the revolution, who are yet spared as monuments of that patriotism and self-devotion, to which, under Providence, we owe our multiplied blessings."

"For the foregoing purposes, together with the existing expenditure, and a moderate allowance for such objects of general improvements as shall be of an acknowledged national character, within the limits, as admitted by the Executive, of the powers of Congress over the subject, an annual revenue of $15,000,000 will be fully adequate."

To remove existing and apprehended difficulties respecting the public lands, the Secretary submits it to the wisdom of Congress, to decide upon the propriety of disposing of all these lands, in the aggregate, to those states within whose territorial limits they lie, at a fair price, to be settled in such a manner as might be satisfactory to all.

"Should Congress deem it proper to dispense with the public lands as a future source of revenue, the amount to be raised from imposts, after the 3d March, 1833, according to the foregoing estimates, will be $15,000,000; but, with a reliance upon the public lands, as heretofore, it may be estimated at $12,000,000; to which, as the case may be, it will be necessary to adapt the provision for the future.

"In providing a revenue upon this principle and for these purposes, the attention of Congress will be necessarily directed to the articles of imports from which the duties should be collected; and this is a question of expediency merely, to be decided with a just regard to all the great interests involved in the subject.

"To distribute the duties in such a manner, as far as practicable, as to encourage and protect the labour of the people of the United States from the advantages of superior skill and capital, and the rival preferences of foreign countries; to cherish and preserve those manufactures, which have grown up under our own legislation, which contribute to the national wealth, and are essential to our independence and safety, to the defence of the country, the supply of its necessary wants, and to the general prosperity, is considered to be an indispensible duty. The vast amount of property employed in the northern, western and middle portion of the Union, upon the faith of our own system of laws, and on which the interests of every branch of our industry are involved, could not be immediately abandoned without the most ruinous consequences.

"The various opinions by which the people of the United States are divided upon this subject, concern the peace and harmony of the country, and recommend an adjustment on practical principles, rather than with reference to any abstract doctrines of political economy.

"The objects more particularly requiring the aid of the existing duties upon the principles of this report, are believed to be wool, woollens, cotton, iron, hemp and sugar, as comprehending those articles in which the agricultural and manufacturing industry are more particularly interested. Upon these articles, the average duty collected in 1829 and 1830, amounted to $8,940,593.

"The additional sum, which it may be necessary for Congress to provide, in a readjustment of the tariff, will depend upon its decision as to confining the expenditures to the present objects, or of enlarging them as herein suggested. In the former case, the sum of $4,559,607, and in the latter, the sum of $6,059,607, will be required; and in a regard to either estimate, the provision should be upon a scale sufficiently liberal to guard against the chance of a deficiency. In providing for either sum, the duties may be advantageously retained upon those articles of luxury which are principally consumed by the wealthier classes, or upon those not abundantly produced in the United States, in preference to others. The effect of this would be to countervail to the poorer classes, by cheapening their general supply, the higher duties on other articles. At the same time, the duties may be removed from such raw materials, as will admit of it without detriment to our agriculture; whereby the manufacturers would be enabled to sell cheaper, and also the sooner to dispense with a part of the duties which may be at present retained for their protection."

War Department Report—From the annual report of the Secretary of War, it appears, that the army is in a satisfactory condition, as to arms, stores, clothing, &c. Desertions, however, are rapidly increasing. In 1826, the number of desertions was 636, equal to a loss to government of $54,393. In 1831, it was 1450, equal to a loss of $118,321!!

The Secretary recommends increased pay to the non-commissioned officers; the discontinuance of whiskey rations; the appointment of chaplains at the military posts, and the inculcation of religious principles among the soldiers: the offering of "reproofs and exhortations in life, and the consolations of religion in death."

He speaks highly of the staff departments of the army; of the military academy at West-Point, and its system of instruction; proposes the repair of the Cumberland road; the employment of the engineer corps in obtaining, for military and other purposes, a "minute knowledge of the features" of our Atlantic and lake coasts, "which knowledge in Europe is considered one of the most important elements of military science."

He mentions that the ordnance department expends $900,000 a year; that its accumulated property is worth twelve millions and a half, and recommends a more efficient organisation. The average expense of our cannon is about $5.94 per lb. A six-pounder costs about $70, a 42, $520. He states a curious fact, that an iron cannon will not safely bear more than 1200 discharges!

He approves of the brevet system, as it exists in our army, with a modification, that shall not restrict the giving of a brevet for *ten* years previous services *only*.

He considers the maintenance of our militia system as of the greatest importance; but proposes a simpler system of duty; at the same time keeping up the organisation.

He advocates the removal of the Indians (but not without their consent) beyond the Mississippi, with a code to ensure their comfort, education, and religious improvement.

Post-Office Report—It appears from the annual report of the Postmaster-General, that the receipts of the department, for the year ending July 1, 1831, were $1,997,811.54; expenditures, $1,935,559.36; leaving an excess of $62,252.18.

On the 18th July, 1831, the annual transportation of the mail was—in stages and steamboats, 10,728,348 miles; on horseback and in sulkies, 4,740,344; total, 15,468,692 miles; being an increase over the transportation of the preceding year, of 963,702 miles.

The number of post-offices, on the 1st of July last, was 8,686.

FOREIGN.

Further Riots in England—Assassination of Count Capo d'Istrias, &c.

An arrival at New-York, on Thursday last, from London, has brought London dates to the 3d November, eleven days later than before received.

England.—At Bristol, riots of the most appaling nature have taken place, excited, it is stated, in the first instance, by the presence of Sir James Witherell, the determined opposer of reform in Parliament, who visited as counsel the assizes held in the above city. The half of Queen square, the custom-house, three prisons, and the Bishop's palace, with property to the amount of £400,000 sterling, had been destroyed. The mansion-house was seriously injured. Troops were called in, and order finally restored, after an engagement between them and the people, in which lives to some extent were lost.

At Bath, also, some serious commotions have taken place.

It is said, however, that in these disturbances, it does not appear there is any thing which threatens the general tranquility of England.—The army, yeomanry, cavalry and influential persons, of all politcal opinions, have rallied round the government and magistrates, exerting themselves to prevent disorder and confusion.

The people still seem bent on obtaining that reform in Parliament which has been refused them by the Lords. Societies with this object, under the title of "political unions," are forming in many places, and avow a determination to preserve the peace of the country.

France.—The French government have resolved to create a sufficient number of Peers to carry through the upper chamber, the bill which has passed the Chamber of Deputies, abolishing an hereditary peerage.

Belgium.—One chamber of the Belgian Legislature has accepted the terms laid down by the conference in London; and there was no doubt that the Senate would accede to them. The King of Holland having hesitated on his part, a British fleet had been ordered to the Dutch coast; but timely concessions rendered hostile operations by them unnecessary.

Greece.—Count Capo d'Istrias was assassinated on the morning of the 9th October, on his way to the church. The assassins were Constantine and George Mavromichalis, uncle and nephew. The former was immediately killed by the President's guard. The latter took refuge in the house of the French consul, who received him without being aware of the crime he had committed. He afterwards refused to deliver him up to the fury of the populace; but engaged to deliver him into the hands of the magistracy, when regularly demanded.

DOMESTIC.

Trial for Murder.—The trial of Guy C. Clark, for the murder of his wife, in this village, last week, resulted in his conviction. The trial lasted two days. On Saturday, Clark was sentenced by the court, to be executed on the third day of February next. The verdict of *guilty*, rendered with promptness after the cause was committed to them, by the jury, and the address of the court, concluding with the awful sentence, seemed to have little or no effect upon the hardened feelings of the murderer.—*Ithaca Chron.*

Scarcity.—In consequence of the sudden severity of the weather, a great may vessels with their cargoes are frozen up in the Hudson, whereby the customary winter supplies of the city, it is said, will be more or less scanty, if not in some articles entirely cut off. Salt has risen from fifty cents to $2; and coal is not to be had for love or money at present.—*Alb. D. Adv.*

Lockport Controversy settled.—The Rochester Daily Advertiser, of the 8th inst. states, "upon undoubted authority, that this long pending controversy has at length been brought to a close, by a purchase from Mr. L. A. Spalding, of his lands, mills, &c. by the company owning lands in the lower town. The price paid, we hear, was *thirty-six thousand dollars.*"

Fire and Loss of Lives.—On Sunday morning the 11th inst. the house of Judge King, in Freehold, Greene co. was destroyed by fire with all its contents. The father of Judge K. and his youngest child, were burnt to death. The rest of the family most narrowly escaped with their lives.

Murat.—Col. Murat, who some time since was a postmaster in Florida, an attorney, a planter, and a citizen of the United States, has received from King Leopold, the command of a foreign legion, which is to be raised in Belgium and to consist of 4000 men.

We regret to learn from the Elizabethtown Journal, that the Hon. Theodore Frelinghuysen, member of the Senate, is detained from the councils of the nation by sickness. His lady is also afflicted with serious illness. The latest advices state, that Mr. F. was considered as convalescant, but Mrs. F. continued quite ill.

THE VERSE-A-DAY SYSTEM.

JOHN XIX.

Tuesday, Dec. 20.–36. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

Wednesday, Dec. 21.—37. And again another scripture saith, They shall look on him whom they pierced.

Thursday, Dec. 22.—38. And after this Joseph of Aramathea, (being a disciple of Jesus, but secretly for fear of the Jews), besought Pilate that he might take away the body of Jesus: And Pilate gave him leave. He came therefore and took the body of Jesus.

Friday, Dec. 23.—39. And there came also Nicodemus, (which at the first came to Jesus by night), and brought a mixture of myrrh and aloes, about an hundred pound weight.

Saturday, Dec. 24.—40. Then took they the body of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jews is to bury.

Sunday, Dec. 25.—41. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

Monday, Dec. 26.—42. There laid they Jesus therefore, because of the Jews' preparation day; for the sepulchre was nigh at hand.

CHAP. XX.

Tuesday, Dec 27.—1. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

DEATHS.

In Auburn, on the 8th inst. Mr. *John Oliphant*, aged 60.

At Greensfarms, Conn. Rev. *Hezekiah Ripley*, aged 89. He graduated at Yale College in the year 1763.

At Boston, on the 15th inst. very suddenly, Hon. *William H. Elliot*, aged 35. He had just been nominated as a candidate for the mayoralty of that city.

At Middlefield, Con. on the 3d inst. Mrs. *Elizabeth Miller*, widow of Ichabod Miller, deceased, aged 93. She had seven children, three sons and four daughters. She had fifty-four grand-children, one or more of whom is the grand-parent of a great number of grand-children, some of whom have arrived nearly to a state of manhood. Her posterity are too numerous to be known and stated. She was probably in size the least woman in town; was much esteemed in the relationship of daughter, sister, wife, mother, and neighbour.

MEMBERS OF ONEIDA PRESBYTERY.

Notice.—Several of the members of the Presbytery of Oneida having lately met together, it was proposed, in view of the state of religion among us, and the circumstances of the churches, that a convention, to be composed of the *ministers* belonging to this Presbytery, and of the brethren labouring within our bounds, should be held in the session-room of the Bleecker-street Presbyterian Church, in Utica, on Tuesday the 27th inst. at 2 o'clock in the afternoon. It is earnestly hoped that the brethren of the Presbytery will not fail to attend.

A Member of the Presbytery.

CHRISTMAS FAIR AT CLINTON.

The *Graham Society* of Clinton will hold a Fair, on Monday the 26th December, commencing at 2 o'clock, P. M. at the *Clinton Female Seminary*. Tickets may be had at Col. Johnson's, on the hill, and at Mr. Hubbard's, in the village. *Clinton, Dec.* 20, 1831.

I take this opportunity gratefully to acknowledge the liberality and respect of the females of my congregation, in recently constituting me a life member of the American Tract Society, by a donation of twenty dollars. Under the present pressing calls of the Society for pecuniary aid, will not many of the good sisters in our country do likewise? ETHAN PRATT.

Bainbridge, Dec. 1, 1831.

UTICA MISSIONARY DEPOSITORY.

Received for the A. B. C. F. Missions, from the 28th October, to the 10th December, 1831.

Litchfield—Mon. con. by Jesse Campbell, 8.72: Norwich Soc'y, from individuals, a bundle of clothing for the Choctaw mission, and cash, 75cts, by Capt. Davis,	$9 47
Richfield—Cong'l Church, mon. con. by Deacon E. Williams,	5 00
Vanburen—Mrs. E. Warner, by Rev. V. Bogue,	2 00
Western—A bundle of clothing for the Choctaw mission, by Miss C. Brayton,	
Adams—From the Ladies, a box of clothing for Mackinaw station, by J. H. Whipple. est. $38.	
Camillus—2d Presb. Church mon. con. by J. R. Lawrence,	19 56
Milford—1st Presb. Church,	5 00
Butternuts—Mon. con. by Rev. G. Spalding,	16 50
Groton—A box of clothing for the mission at Dwight, Arkansas territory, and cash 1.62,	1 62
New-Hartford—Presb. Soc'y mon. con. by Dn. Doubleday,	10 30
Trenton—A donation, by Dea. L. Younglove,	14 28
Chittenango—Reformed Dutch Church, mon. con. by Mr. Nathan Cobb,	23 65
Utica—Benevolent Association of the 1st Presb. Society, by Moses Bagg, treasurer,	200 00
Amount of cash,	$307 38

ABIJAH THOMAS, Agent.

List of Letters received at the office of the Western Recorder, during the last week.

B. Niles, Rev. A. W. Platt, H. K. Jerome, N. Seymour, A. Ingersoll, E. Stone, B. Badger, D. Ford, R. Alsop, J. Lord, Rev. T. Baldwin.

MORE CARPETING.

10,300 Yards Carpeting are now received by the Subscriber, being the largest and best assortment ever opened in this village: And as a part of his Carpets are sent direct to him from some of the most celebrated manufacturers in England and Scotland, he is enabled to sell the article much cheaper than those who pay a profit on it in New-York.

Dec. 20, 1831. SAMUEL THOMSON.

☞ A constant supply of Housekeeping Dry Goods as above. 51w3

A CARD.

THE Lady who exchanged a GREEN SILK CALASH last week, is requested to return it to the place it was exchanged, where she will find her own.

Utica, Dec. 19, 1831. 1w

ARTICLES OF THE SYNOD OF DORT.

JUST published, by William Williams, Utica, "*The Articles of the Synod of Dort*," and its Rejection of Errors; with the History of Events which made way for that Synod; translated from the Latin, with notes, remarks, and references, by Rev. Thomas Scott, author of the Family Bible, &c. Also, a Harmony of the Confessions of Faith of the principal reformed Churches in Europe and America.

The Articles and History of the Synod of Dort was one of the last works published by Mr. Scott. He states, "that he *had erroneously adopted, and aided in circulating*, a gross misrepresentation of the Synod and its decisions, in his Remarks on the Refutation of Calvinism; and having discovered his mistake, he was induced to do what he could to counteract that misrepresentation, and to vindicate the Synod from the atrocious calumnies with which it had been wilfully or inadvertently traduced. In fact, *I must confess that fewer things appear to me unscriptural in these articles than in almost any human composition which I have read upon the subject.*"

The Harmony comprises the following Confessions of Faith: The Augsburg, the Moravian, the Helvetic, the French, the English, the thirty-nine articles of the Church of England, the Belgic, the Bohemian, or Waldenses, the Scotch, the Westminster, the Savoy, the Mennonists' or German Baptists, the London Baptists, and the Welch Calvinistic Methodists. In one or other of these confessions, we have the professed Articles of Faith of the different branches of the Presbyterian, the *Puritan Pilgrims* of the New-England, the German and Dutch Reformed, the Lutheran, Moravian, Episcopalian, Methodist, and the German, and Particular Baptist Churches, in this country. The subjects treated of in the Harmony, are—"The creation of all things, and the eternal providence of God; man's fall, original sin, and free will; the decrees of God, predestination, and election of the saints; the deliverance of man from the ruins of the fall, by Jesus Christ, and of his person, nature, offices, and work of redemption; the law and and the gospel; effectual calling, conversion, and repentance; justification, adoption, sanctification, saving faith, good works, perseverance of the saints, and the assurance of grace and salvation."

For sale by HASTINGS & TRACY, and at most of the bookstores in the state. Price one dollar.

Utica, Dec. 20, 1831. 51w3

NEW GOODS.

THE Subscriber is now receiving a new supply of GOODS, purchased at low prices, which are offered at a small advance, wholesale or retail.

ALEXANDER SEYMOUR.

Utica, Dec. 13, 1831. 50w4

SALAMANDER FIRE BRICKS,

SUITABLE for Furnaces, Steam-Boilers, Coppers, and Kitchen Fire-Backs, for sale at the Fur and Cloth Cap Store, at the old stand of the Subscriber, No. 85, Genesee street. ☞ Old Fur Caps altered and taken in exchange. THOMAS F. FIELD.

Utica, Dec. 13, 1831. 50w3

NEW STORE.

THE undersigned have commenced business, under the firm of THOMSON & WRIGHT, at the store formerly occupied by Obear, Ropes & Co. near Huntington's Basin, West-Utica. They have an entire new Stock, lately purchased in New-York, consisting of a general assortment of DRY GOODS, DRY GROCERIES, HARDWARE, CROCKERY, IRON, Nails, &c. &c.; which they offer to purchasers from the country or village, at low prices.

☞ Cash paid for Pork, and most kinds of Produce.

EBENEZER THOMSON.
FRANCIS WRIGHT.

Utica, Nov. 22, 1831. 47

BRASS ANDIRONS, &c.

JUST received, at No. 88, Genesee street, a large supply of Brass Andirons, Shovels & Tongs; Plated Candlesticks, Snuffers and Trays; Brass Candlesticks, Tea Trays, &c. For sale by

Nov. 15, 1831. JAMES DANA.

☞ A consignment of *Maynard & Noyes's* Ink and Ink-Powder, for sale as above. 46

CHAINS, &c.—Fall, Trace and Halter Chains, Vices and Anvils, Nails of superior quality, all sizes, from 3*d.* cut to 5 1-2 inch spike, and 6, 8 & 10*d.* wrought Do. For sale by JAMES DANA,

Nov. 15, 1831. No. 88, Genesee street.

SADDLERY.—The most extensive assortment of Plated, Japanned and Tinned Saddlery, ever offered in this market, now opening and for sale, by

Nov. 15, 1831. JAMES DANA.

CUTLERY.—A new supply of Cutlery, direc from Sheffield, consisting of Knives and Forks, Hand, Pannel and Back Saws, a great variety of Files, Chissels, &c. For sale by JAMES DANA,

Nov. 15, 1831. No. 88, Genesee street.

200 dozen Brass Commode KNOBS & RINGS, of the newest patterns, just arrived, and for sale by JAMES DANA,

Nov. 15, 1831. No. 88, Genesee street.

G. MANCHESTER,

DRAPER & TAYLOR—No. 130, *Genesee St.*

HAS just received his Fall and Winter GOODS, consisting of Cloths, Cassimeres, and Vestings; Camblets, Sattinets, Suspenders, Hosiery, Stocks, &c. &c.; which will be sold at a small advance from cost.

Utica, Oct. 4, 1831. 40

HARDWARE.

JUST received, by the ship Salem, from Liverpool, a handsome assortment of Plated, Polished, Pot-Tinned and Japanned HARNESS and SADDLERY WARE, at No. 129, Genesee street.

Oct. 18, 1831. AYLSWORTH & HOLMES.

AYLSWORTH & HOLMES are now receiving their fall importations of *Hardware, Saddlery, Cutlery*, and *Cabinet Ware;* which, together with their former stock, makes their assortment complete for the fall trade; all which they offer at wholesale or retail, on the most accommodating terms, at No. 129, Genesee street. *Oct.* 18, 1831. 42

CHARLES P. KIRKLAND & WILLIAM J. BACON have formed a partnership in the practice of law. Office, 76, Genesee street, three doors above the Ontario Branch Bank.

Utica, Oct. 1, 1831. 40m3

ANNALS OF TRYON COUNTY.

THE Annals of Tryon County, or the Border Warfare of New-York, during the Revolution—[Tryon county then comprised all the state, west of the county of Albany]—just received and for sale by

Nov. 15, 1831. HASTINGS & TRACY.

UNITED STATES INFIRMARY.

THE Public are respectfully informed that an institution is established in Utica, on Genesee-street, a few rods above the Western Museum, denominated the United States Infirmary, under the jurisdiction of the Medical Society of the United States; where medical and surgical aid can be had by all who make application. Patients will be received at the Infirmary, or punctually attended at their respective places of residence. All those who are in indigent circumstances will receive attendance gratuitously. The object of this institution is to promote a system of practice which has been found by long experience to be more beneficial to mankind, and far more effectual in the removal of disease, than that in practice by physicians in general; is having relieved hundreds who had been given up and abandoned as hopeless. The institution is under the superintendence of a physician, who has been regularly educated to the medical profession, according to the laws of this state. He has attended a full course of study in the modern or botanical system of practice; he is also a graduate of the reformed Medical College of New-York, and a member of the Medical Society of the United States. He has an assistant who is also a regular graduate, and who has attended the New-York city hospital during one season, and has been one of the practicing physicians in the United States Infirmary of New-York, for upwards of one year. It is a fact which has long been acknowledged by all the most learned and skilful physicians, both of Europe and America, that there were substances existing in nature, which if known and rightly applied, would be more effectual in the removal of disease than those hitherto made use of; and that there needs something more efficient for the relief of the sick than is generally practiced by physicians of the present day, is also a fact which has become universally proverbial. Under these views we have carefully examined the histories and properties of medicine; and but few have had better opportunities and privileges in acquiring the Medical Science, having spent about five years in search of medical knowledge, previous to the commencement of our practice. Since that time we have prescribed for almost every disease incident to the human family. We have administered to the high and low, the rich and poor, both in the city of New-York and in this vicinity, and we have almost universally given satisfaction. The success that has attended our practice, has induced us to establish this institution on the liberal principles above mentioned, to relieve some of the sufferings of humanity. We ask for no approbation farther than we actually merit; though while we relieve the pains and sufferings of the poor and the unfortunate, we trust we shall receive the patronage of the rich and opulent.

D. L. MALLISON, M. D. Superintendent.
Dr. H. Rogers, Assistant.

Utica, December, 1831.

CERTIFICATES.

This may certify, that I have had the liver complaint, with a great pain and swelling in my side, for upwards of four years, and have had the attendance of a number of physicians of this county, (four), without any removal of the disease, until I applied to Dr. Mallison, by whose prescriptions I have received a perfect cure.

CLARISSA STEWARD.

New-Hartford, October, 1831.

This may certify, that Dr. D. L. Mallison has cured a cancer on my face, and which began to affect one of my eyes, of ten years standing, by the application of plasters, which caused the tumours to slough out, and a sirup to purify the blood; the excavated ulcer is entirely healed.

JOHN CROSSMAN.

New-Hartfrod, September, 1831.

This may certify, that I have had a disease peculiar to females for about five years, attended with extreme pain in the head, and inflamation of the eyes, and have had the attendance of a number (five) of the most celebrated physicians of this county, without any removal of my complaint. I then applied to Dr. D. L. Mallison, and by the use of his sirup am restored to good health.

Whitestown, Nov. 1831. JANE PALMER.

This is to certify, that I have been afflicted with a severe pain in my stomach and side, attended with universal weakness and debility, which was termed the liver complaint. I had the attendance of nine very celebrated physicians; have been puked and catharticised, blistered and salivated, and also underwent other very severe medical treatment with but little or no benefit. I afterwards applied to Dr. D. L. Mallison. My complaint proved not to be the liver complaint, but one peculiar to my sex, of which I am now entirely cured.

Floyd, Nov. 1831. SARAH G. DARIEN.

This may certify, that my wife was afflicted with a complaint for a number of years, for which several respectable physicians prescribed without giving relief, until she applied to Dr. D. L. Mallison, by whom she was entirely restored. IRA A. THURBER.

Utica, November, 1831.

The superiorsty of our practice is no less in fevers and acute cases, than in those of long standing. We might add to the above list of certificetes, a number of other recent cures; but any thing farther relative to our treatment and success we should think a work of supererogation. 51

SHAWLS—SHAWLS—SHAWLS,

At the Merino Shawl Store, No. 54, Genesee St.

JUST received a splendid lot of Merino SHAWLS comprising every variety, viz:—

White, scarlet & black Long Shawls,
6, 7 & 8-4 white Square Do. Do.
7 & 8-4 scarlet Do. Do.
7 & 8-4 black Do. Do.

All free from cotton, and will be sold cheaper than ever. BARTON & BUTLER.

Nov. 29, 1831. 48

MERINO CLOTHS—Royal purple, Moroon and other colours, just received at No. 54, by

Nov. 29, 1831. BARTON & BUTLER.

180 Pieces Plain GROS DE NAP, including all desirable shades and qualities; some very superior; some very cheap. Call and see.

Nov. 29, 1831. BARTON & BUTLER.

FOR MILLINERY GOODS, of every description, call at No. 54, Genesee street.

Nov. 29, 1831. (48) BARTON & BUTLER.

DRAPERY MUSLINS,

A Beautiful Article, and something new in this market, may be found at No. 54.

Dec. 6, 1831. BARTON & BUTLER.

COLD WINTER IS COMING!

THE Subscriber has just received his winter stock of Goods; and he assures his customers and other people that he continues to sell a *shade lower* than at any other "regular built" store in the *state*.

ROBERT SHEARMAN,

Utica, Nov. 29, 1831. No. 62, Genesee st.

BLACK MOSS.

40 Cwt. clean black Florida Moss, just received, and for sale, by ROBERT SHEARMAN,

Nov. 29, 1831. No. 62, Genesee st.

MORE CARPETINGS.

9820 Yds. Carpetings just received by the Subscriber, being as usual, the largest and best selected assortment ever offered in this place; and as he makes his purchases direct from the importers, it gives him the advantage of selecting better patterns, and selling at a cheaper rate, than any of his *competitors* in that line of business.

ROBERT SHEARMAN,

Nov. 29, 1831. No. 62, Genesee st.

200 Pieces splendid MERINO CIRCASSIANS, just received by the Subscriber: Also, a few pieces MERINO CLOTHS, of superior qualities and fashionable colours; which will be sold cheap for cash.

ROBERT SHEARMAN,

Nov. 29, 1831. No. 62, Genesee st.

JUST received, for the *Village Trade*, two pieces *Matteoni's* real ITALIAN LUSTRING; together with most other kinds of fashionable Silk Goods.—Also, a few pieces Ladies' imperial cloth coloured Camblets, very fine; Thibeteen Handk'fs, a new article; splendid 7-4 white French Gauze Veils, Genoa Velvet Belts, &c. &c. ROBERT SHEARMAN,

Nov. 29, 1831. No. 62, Genesee st.

JUST received, a new supply of Satin and Worsted Damask; Embossed and watered Moreens, with fringes, cords and tassels, for pulpit trimmings and window curtains: Also, Furniture Dimities, Furniture Calicoes, &c. Cotton and worsted Fringes, in great varieties, a large lot of Rose and Duffil Blankets, splendid Merseilles Quilts and Counterpanes, Linen Sheetings, Table Linens, &c. A superb lot of Table & Piano Covers: Also, a few pieces of fine Gauze Flannels, Worsted Yarns, Cruel, &c. &c. All of which will be sold unusually low, by ROBERT SHEARMAN,

Nov. 29, 1831. No. 62, Genesee st.

☞ A few Curled Hair Mattresses on hand, and for sale as above. 48w8

COLD PREVENTIVES.

SHIRTS and DRAWERS, of worsted, cotton, and lambs' wool, may be had at the Clothing Store of O. MANCHESTER, 94, Genesee st.

August 16, 1831. 33

STOCKS, COLLARS, & SUSPENDERS, in a great variety: Also, CRAVAT STIFFENERS, a new article: For sale, by

August 16, 1831. (33) O. MANCHESTER.

POETRY AND MUSIC.

From the Christian Watchman.

THE BURMANS AND THEIR MISSIONARY.

"Are you Jesus Christ's man? Give us a writing that tells about Jesus Christ."—*Letter of Dr. Judson.*

There is a cry in Burmah, and a rush
Of thousand footsteps, from the distant bound
Of watery Siam, and the rich Cassay.
From the far northern frontier pilgrims meet
The central dwellers of the forest shades,
And on they press together. Eager hope
Sits in their eye, and on their lips the warmth
Of strong request. Is it for *bread* they seek?
Like the dense multitude that fainting hung
Upon the Saviour's lips, till the third day
Past by, and left them hungering?
Not for food
Or raiment ask they. Simply girding on
The scanty garment o'er the weary limb,
They pass unmark'd the lofty domes of wealth,
Inquiring for a stranger.
There he stands;
The mark of foreign climes is on his brow.
He hath no power, no costly gifts to deal
Among the people; and his lore, perchance,
The earth-bow'd worldling, with his scales of gold,
Accounteth folly.
Yet to him is rais'd
Each straining eye-ball: "*Tell us of the* CHRIST!"
And like the far-off murmur of the sea,
Lash'd on by tempests, swells their blended tone:—
"*Sir! we would hear of* CHRIST; *would have a* [*scroll,*
Bearing his name!"
And there that teacher stood,
Far from his native land, amid the graves
Of his fair infants; near the "hopai-tree,"
Shadowing the ashes of the form he lov'd,
More than his life: Yes, there he stood *alone*,
And with a simple, saint-like eloquence,
Spake his Redeemer's words. Forgot was all.
Home, boyhood, christian fellowship, the tone
Of his lost babes; his partner's dying strife;
Chains, perils, Burman dungeons—*all forgot*,
Save the deep danger of the heathen's soul,
And God's salvation.
And methought, that earth
In all the vaunts of majesty, or tricks
With silk and purple, and the baubled pride
Of throne and sceptre, or the blood-red pomp
Of the stern hero, had not aught to boast
So truly great, so touching, so sublime,
As that lone missionary, shaking off
All links, and films, and trappings of the world,
And in his chasten'd nakedness of soul,
Rising to bear the embassy of heaven. L. H. S.

Hartford, Con. Nov. 1831.

The entire oratorio of the Messiah was performed a short time since, at one of the episcopal churches in New-York, by the Sacred Music Society of that city, with the assistance of professional and theatrical talent. The instrumental parts, we are told, were executed with a good share of promptness and precision. If there was a failure in the vocal parts, the fact may be easily accounted for. Vocal expression, we are sorry to say, is a thing not very well understood in New-York, so far as *sacred* themes are concerned; while yet the first rate talent is required to do justice to the vocal strains of the Messiah. No great skill is indeed required to go through with the piece, and make a *noise;* but to give it meaning, significancy, and *genuine pathos*, is quite another thing—a thing, we apprehend, that has never yet been achieved in this country, and very seldom in Europe, during the present century.

A new book of anthems and set pieces, edited by Mr. L. Mason, is soon to be issued from the Boston press. From the specimens which have been sent us, we are led to expect an interesting work. It is designed for the use of choirs that are not very far advanced in musical cultivation; and may be considered, perhaps, as a suitable book to follow after other collections of psalm tunes. Such a work ought not to be got up in too much hastse, if it is to take precedence of similar publications that are of a secondary character. Of this, no doubt, the publisers are aware. We trust that they will aim at real merit, and receive substantial patronage.

MISCELLANEOUS.

From the London Record.

ACCOUNT OF THE LATE PLAGUE AT BAGDAD.

To the Editor.

SIR—I have been led to suppose that some account of the awful calamities with which it has pleased God to visit this renowned city, would not be unacceptable to you, and am sorry that the present opportunity does not afford me time to convey more than a general impression, or to render the account so particular and careful as I should wish.

The plague was last year at Tabreez, and destroyed a large portion of the population of that city. Since then we have not ceased to expect a similar visitation; indeed, it is rather wonderful that it did not reach this place at an earlier period, as there was not the least restriction in the intercourse between Bagdad and Tabreez. When the plague was known to be in the latter city, a caravan with merchandise was freely admitted; and so it always is. I never heard of the least pecautionary measure being adopted in these countries on any occasion, against a calamity, the approach of which the people, however, contemplate with anxiety and alarm. Since it left Tabreez, we have seen the gradual approach of the destroyer towards this city, with little hope of its escaping the impending visitation; and thus the miserable people had simultaneously to contemplate as at hand two of the most terrible of the public scourges of God; for whilst they saw the destroying angel coming down from the north-east, they expected from the north-west the troops which were collecting in that quarter to besiege the city. For the Sultan was grievously offended with the Pasha of Bagdad, and has for a considerable time greatly desired the possession of his head; which, however, the Pasha equally desired to keep, till such thorough exasperation ensued, that a physical conflict seemed inevitable.

The plague at least rested at Keryook, in this pashalic; and from thence it seems to have been brought directly hither by some Kourds. It was at the latter end of March that the rumour arose of the plague being in the city. The English medical gentlemen in the place went to see the persons who were ill, and on the second visit ascertained that it was really the plague. This was an awful intimation to the people, and still more to the Europeans, to whom the word *plague* has none of its terrors softened by familiar acquaintance with the calamity it names. The first idea which occurred to most minds, whether European or native, was flight.—Many fled in all directions, carrying, in many instances, the plague with them, if not in all; for so wonderful is the infatuation of the people, that they admitted to their parties without scruple persons whom they knew to have the contagion. Happy they, however, who escaped clear in the first instance to distant places; but great numbers were obliged to return, having been plundered of every thing by the Arabs; and to those who did not escape at first, escape soon became impossible in any direction; for about this time the snow melts in the mountains, and the rivers swell in consequence. There also had been unusual rains this season, so that the Tigris overflowed its banks, and the country was inundated for thirty miles round. Escape, therefore, was out of the question. Indeed, happy, comparatively, were they thought, who could then return even to the place whence they fled. Those who could not, stopped on such elevated ground as they could find, and waited with intense anxiety for days and weeks till the waters should subside. Meantime the plague raged in most of these insular groups, reducing their numbers miserably; many more were drowned, the little provision they had with them was soon exhausted, and no more could be procured; boats could not at all be obtained, or only in a few instances, and then only at a price which precluded all but the most wealthy from the benefit of them. Those who have at last returned on the subsiding of the waters, which did not take place till in some of these groups the water was half a yard high in their tents, describe, in very affecting language, the intense longing which these poor people felt to return and die quietly of the plague in their own homes. Thus, sir, the only way of escape apparently open to the devoted inhabitants of Bagdad was down the river to Bussorah, and, indeed, there had been, in the very first instance, a great rush of the population in that direction, whilst any vessels remained to carry it down. This was no longer the case, and thus every practicable channel of migration was cut off, and the city sat silent and solitary amid the waters, whilst the destroying angel walked through all her streets, entered all her houses, and slew daily thousands of her people.

I believe the population of this city is generally estimated at about 80,000, which seems as near an approximation to the truth as can be made; and approximation in these countries can only be expected. Now it is computed that about 8,000 in all may have escaped in the first instance; and of the remainder it has been calculated, from all the data which could be obtained, that two-thirds, or even 50,000, have died; and at the height of the calamity the number of deaths in one day is reported to have reached 5,000. This, perhaps, was an exaggeration, but there is reason to conclude, that it several days exceeded 3,000. Of a plague so destructive in proportion to the population, I have never met with an example. At Tabreez last year, I have not understood that the number of deaths exceeded 400 at any time; and in the great plague of London, I do not find that at the highest point of destruction the number of deaths in any one day exceeded 1,200. Again, the great plague lasted twenty-three weeks, during which time about 50,000 died. Here an equal number have died in about eight weeks, making the daily average in London 312, in Bagdad 893; but to form a true comparison, it should be inquired, what was the population of London in 1665? I have not at hand the means of knowing, but I should think not less than five or six times as much as that of Bagdad in 1831. If all these particulars of the plagues *only* be considered, exclusive of the inundation, how greatly will the calamity of this miserable city be found to exceed that which in England has been handed down through many generations in such awful colours, as the most terrible single circumstance in her history.

The unexampled destructiveness of the plague in this instance cannot be accounted for but by the usual carelessness of the people, who mingle freely with those known to have the plague, and who only use against the contagion the poor precaution of smelling to a rose, a bunch of herbs, or an onion, and sometimes of burning or throwing away the clothes which the dead have worn. The inundation, therefore, which prevented that dispersion of the people which usually takes place in such cases, must be considered as the secondary cause of the peculiarly awful character which this at all times fearful calamity has assumed in the present instance; for it not only confined thus the full tide of population, but when the waters had swept away some thousands of houses in one part of the city, making one common grave of the dead, the dying, the sick, and many living, those who had escaped this form of destruction crowded together in large numbers in the dry parts of the city; and thus the existing population lost the advantage which might have been derived from that thinness of general population which the plague had now caused. The inundation, then, was the secondary cause. The first was He who unbound the waters that they should overflow, and shut up, and break down, that the agent of destruction might have ample scope to manifest, perhaps, his especial indignation against a city of such past and present abominations as Bagdad, once the crowning city of Mahomedanism, and from which so many teachers of lies and apostles of error have gone forth.

You are probably aware, sir, that they do not bury their dead in these countries within their towns, but have large burying grounds outside the walls. It was among the calamities of the miserable people, that they were excluded from these by inundation. They were then obliged to inter them in any open spaces they could find within the city; in the yards of the mosques, in the courts of their own houses, in house yards, and lastly in the streets. But when the number of daily deaths increased so fearfully, the task of interment was generally relinquished in despair, notwithstanding the temporary effect which had been produced in some parts, by the meritorious example which was set in one quarter by some young men, who joined to bury, in one night, all who in that quarter lay dead of the plague. At this point of the calamity they would, had the way been open, have shut up the dead in their houses and fled; as it was, they left them unburied in the streets, where they were greedily devoured by the dogs, and the stench rendered the streets almost impassible. At last the Pasha employed men to throw them into the river, giving them, for each body so disposed of, a sum equivalent to that which had been demanded for the digging a grave.

Perhaps this awful calamity presented no circumstance more distressing to the feelings than the number of infants and children whom it left destitute, and who were crying in the streets, without home, parents, or friends.—Their own anxieties, however, had not so absorbed the minds or hardened the feelings of the people, as to shut out compassion towards helpless infancy, and after a time they have generally been taken in by some charitable persons. I have heard of one Armenian woman, who took in three of these poor little orphans, but who, on being herself attacked, and all her family, was obliged to put them out again.

During this anxious period all business was suspended. In general the city is noisy enough, but the bazaars were closed, the streets deserted; even the sonorous call of the muezzin to prayers was no longer heard, and the stillness of death hung over the city. It was a sabbath of destruction. One might walk through several streets without meeting a single person but those who carried the dead. Even the water carriers* had ceased to pursue their necessary employment, and those who wanted water had to fetch it from the river themselves, unless they could find a water carrier and compel him by force to fetch it. In consequence of this cessation of the common traffic of life, and from all supplies from without being cut off, it soon became difficult, if not impossible, to obtain provisions; and it was then happy for those who had laid in a store of provisions for the siege, which many did, and which was now of good service to them. The poor suffered greatly; and even respectable persons applied to our door to beg a little bread. The Pasha knowing this, opened one of his corn stores to them. This, from him, the people appear to be unable to account for, but by concluding that he had deserted the place in a boat, leaving his stores open as of no further use to him.

If I were to relate every circumstance which I should judge of interest on this melancholy subject, I should write a longer paper than you would be willing to insert, particularly if Parliament should happen to be sitting when this arrives. I shall therefore hasten to conclude, contented with having given some general idea of this terrible visitation. Although Aleppo seems in some measure to have revived from the earthquake, I can discern no energy, no principle of evival here, which renders it probable that Bagdad will ever again, or certainly not for many years to come, rise to her recent standing among the cities of Western Asia. If, indeed, as some think, the doom of Mahomedanism has gone forth from God, we shall not be very ready to expect the revival of these places while they continue Mahomedan, from the judgments which he seems pouring down upon them. The same voice which speaks so loudly here, seems also speaking and about to speak in Europe. I shall look anxiously into your paper, to discover if *there* they seem disposed to hear Him whose voice once shook the earth, and which shall once more shake, not the earth only, but also heaven. Here his judgments seem to have a hardening effect. With thanks for the refreshment your valuable paper has sometimes afforded to my mind, in a place where refreshment is much needed,

I remain, sir, J. KITTS.

* Water is carried about to the houses in skins, on the backs of men, or on mules or asses.

From the Lansingburgh Gazette,

THE "BOHON UPAS TREE."

The article alluded to by the writer of the following note, was published in this and many other papers, some time in the year 1830. We have many accounts relative to this singular tree, but the following statements, by an intelligent and highly respectable gentleman, who has resided in the island of Java for a number of years, come nearer the truth, we believe, than any we have yet seen, and it is with no small degree of pleasure we give them a place in our columns:—

To the editor of the Lansingburgh Gazette:—

Batavia, (Java), April 15, 1831.

DEAR SIR—In the New-York Evening Post, of Dec. 6, 1830, I observed an article headed the "Bohon Upas Tree," purporting to be facts taken from the journal of a botanist, sent by the Emperor Napoleon to this country in 1810.

The Bohon Upas grows in almost every forest on the island; but the story from which the botanist has taken his remarks is all a fable, and such a tree as he describes, possessed of such deadly qualities as to affect the atmosphere for miles in circumference, does not exist. A short time since, when in the country, I sat under a Bohon Upas, from which the natives procured a substance for poisoning their weapons, which is obtained by cutting notches in the tree; and a substance thus procured mixed with the juice of lemons, is rubbed on the blade. The botanist observes, "the poison is a gum, which, like camphor issues from the bark."* Now camphor being of a dry nature, does not exude from the tree, or manifest any appearance on the outside. The natives, from long experience, know whether any is contained within, by striking it with a stick. In that case they cut it down and split it with wedges into small pieces, finding the camphor in the interstices in the state of a concrete chrystallisation. Thus you see the comparison is not a good one, and he knew nothing of the camphor tree.

* Vide Marsden's History of Sumatra.

Some of the Java weapons are so poisonous, as to require but slight incision to deprive one of life in a very few moments, but it is necessary to renew the poison every few years, as age destroys in a great measure its strength.

I hope you will give the above publication, that the rising generation may know, that although the Bohon Upas affords poison for the native's weapons, it is not possessed of those deadly qualities so often related, and that vegetation beneath its branches is as flourishing as at any distance from it, and the traveller may rest his weary limbs beneath its shade without the fear of the least injury.

The name, in the Javanese langauge, means *bohon*, tree; *upas*, poison.

Your's, truly, F. V. B. M.

BREAD FROM SAW-DUST.

To be restricted to a diet of saw-dust, would, a short time since, and by many at the present day will still, be considered a sentence of death by starvation; but the investigations of the chemist have shown him, that even from this unpromising substance, a wholesome, nutritive and palatable bread may be obtained. Famine is now rendered almost impossible, until at least our forests have been consumed, by which time we may trust a sufficient crop of wheat and corn will be raised, or the means of obtaining food from brick-dust will be discovered. But the production of a nutritive bread from saw-dust and chips is no joke; it is an actual fact.—The experiments of M. Autenreith, of Tubinger, on the conversion of lignin, or the woody fibre, into food, are thus detailed by Dr. Prout, in his learned paper, in the Philosopical Transactions, on the ultimate composition of elementary substances. M. Autenreite takes a piece of wood, and by frequent soaking and boiling, separates from it every thing which is soluble in water. The wood thus purified, is then reduced to saw-dust, repeatedly subjected to the heat of an oven, and finally ground into flour. It requires the addition of leaven; after which, in the ordinary process, it makes a uniform, spongy bread. The colour is rather yellowish; but when well baked and crusty, it is not only very nutritious, but much superior in every respect to the brown bread, made of the bran and husks of corn-flour.

To that class of extremely witty gentlemen who are in the habit of ridiculing every thing which is proposed as a means of preserving health, we beg leave to say, that the above is given to our readers merely as an article of curious information. We have not seen nor tasted saw-dust bread ourselves; and do not, therefore, let it be understood, recommend it in the place of good *wheaten* bread and butter. The mode of converting the process of bread-baking into a means of poisonous distillation, has gone the round of the newspapers. We trust that editors will, at least, not pass over in silence, the new source of aliment in saw-dust, to which attention is now directed.—*Jour. of Health.*

The swiftness of time is past comparison. The conceptions of man can scarcely keep pace with his constant innovations.

5000 HIDES.

THE Subscriber has just received, and has now on hand, Five Thousand SPANISH HIDES, comprising River La Plate, Rio Grand, Pernambuco, Carthagena, Tampico, and Santa Martha, Sole Leather HIDES; and New-Orleans, Patna, and dry and salted Calcutta UPPERS: Together with a large assortment of all kinds of LEATHER.

Also, constantly on hand, a supply of the first quality of LIVER OIL, and a general assortment of *Currying Tools*, which he offers for sale as low as they can be bought in Albany or New-York, including transportation. SAMUEL LIGHTBODY,

Utica, June 14, 1831. (24) No. 14, Genesee st.

PAINTING & GLAZING.

WILLIAM C. PHILLIPS informs his Friends and the Public generally, that he has returned to this place from the west, and again resumed his business as a Painter and Glazier. He has located his establishment on Hotel street, a few rods above the canal, at the intersection of Genesee street; where he is ready to attend to all calls in his line; such as House, Sign and Boat Painting, Gilding, Glazing, and Paper-Hanging. Feeling confident of having given general satisfaction formerly, he now humbly solicits a share of the public patronage. *Utica, Oct.* 17, 1831. 42

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.

Utica, July 28, 1829. 30

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7, 1830.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$5 10a5 15	Sole, oak tanned, lb.	22a30
Pearl do.	5 15a5 20	—— hemlock	20a24
Candles.		Dressed up. side	1 75a2 75
Mould	13a14	Undressed do.	1 50a2 50
Dipped	11a12	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	32a33
Per lb.	all	*Oil.*	
Coffee.		Whale, gal.	31a34
Havana	11a12	Sperm, summer	77a78
Java	12a13	—— winter	94a95
Cotton.		Linseed,	1 08a1 10
Upland	8a10	*Provisions.*	
Louisiana	10a12	Beef, mess, bbl.	7 50a7 75
Alabama	9a12	—— prime	5 06a5 25
Feathers.		Pork, mess	12 50a13 00
Live American	34a36	—— prime	10 50a11 00
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	2 75a3 00	Butter, N.Y. dairy	12a15
Scale	1 50a1 62	Hog's Lard	8a9
Pickled, bbl.	3 75a4 00	Cheese	6a8
Mackarel, No. 1	6 00a6 12	*Rice.*	
Shad, Con. mess	9 25a9 50	Prime, 100lbs.	3 12a3 75
Herring	2 50a2 62	*Salt.*	
Flax.		Turks-Island, bush.	48a49
American, lb.	7a8	Liverpool ground	43a44
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	5 75a5 87	Havana, white, lb.	9a12
Western (canal)	6 37a6 62	—— brown	6a8
Rye flour	4 62a4 75	New-Orleans	6a7
Indian meal	3 46a3 50	Loaf	17a19
Grain.		Lump	15a16
Wheat, northern	1 12a1 20	*Tallow.*	
—— western	1 22a1 25	American, lb.	10a11
Rye	86a88	*Teas.*	
Corn, north yellow	65a66	Bohea, lb.	40a46
Oats	45a47	Souchong	56a75
Barley	1 30a1 33	Hyson-skin	55a80
Beans, 7 bushels	7 00a8 00	Young-Hyson	88a1 20
Hides.		Hyson	90a1 20
La Plata, lb.	15a16	Gunpowder	1 10a1 50
S. A. horse, piece	1 55a1 60	Imperial	1 10a1 44
Hops.		*Tobacco.*	
First sort, lb.	12a13	Richmond, lb.	3a6
Lumber.		Cuba	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port	80a1 75
Do oak	20 00a25 00	Teneriffe, L.P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a70
Hoops, per M.	35 00a36 00	—— pulled	45a50
Staves, pipe	56 00a59 00	Common	35a40
—— hhd.	35 00a40 00	Spinning	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	All others	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	1-2	Delaware County	do
Geneva	do	Reading	do
Auburn	do	Pittsburgh	1
Ontario	do	Gettysburgh	do
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver-Lake	50
Rochester	do	Others uncertain or	broken
Monroe County	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or	broken
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket	broken	Michigan	1
All others	3-8	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	2

* Bills of these Banks, $20 and upwards, par.

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & SOUTHMAYD, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulnes in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

STEAM SCOURING AND DRESSING CLOTHES, opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public. ROBERT PAUL,

Utica, Nov. 5, 1830. WILLIAM PAUL.

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air

The Pulmist, or Art to cure the Consumption, has been published as a guide Ample consultations furnished in difficult cases, at ten dollars

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.

Utica, February, 1830. 51

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypockondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseaaed state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifiics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured *it* in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.

July 28, 1829. 30

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications, addressed to the Editor or Publishers.